

LUMEN VITAE

INTERNATIONAL REVIEW OF RELIGIOUS EDUCATION

English Edition

VOL. XI. — No. 4

October - December 1956

INTERNATIONAL CENTRE FOR STUDIES IN RELIGIOUS EDUCATION

184, rue Washington

BRUSSELS — BELGIUM

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EDITORIAL

I. Publication of Reports. — Thanks to the informative and lively report by Mr. Jules Gérard (no. 3, pp. 495-501), our readers have already had a useful account of the International Catechetical Meeting at Antwerp. The meeting was organized by *Lumen Vitae*, the International Centre for Studies in Religious Formation, in collaboration with other Institutes.¹

Before their departure, the delegates unanimously requested the publication of the papers; they had appreciated them and wanted to meditate on them at leisure. This same desire was expressed, with equal and sometimes moving insistence, by teachers who for various reasons had been prevented from joining us. I must mention amongst others letters from our friends in Poland who implored us to facilitate their coming and, when our combined efforts had failed, begged for reports to be sent them: "I am greatly distressed," wrote a student of religious pedagogy, "at not being able to take part in the Antwerp meeting. I tried everything. However, I took the opportunity to study the subjects of the meeting and I should be glad to see the reports if they are to be published and made available."

In undertaking this publication (which will be concluded in the next number), we are inspired by gratitude and the desire to complete the work of fraternal charity prompted by this Meeting.

Our very respectful and filial gratitude to the Holy Father: through the Secretary of State, the Holy Father graciously sent his blessing and encouragement; to His Eminence Cardinal Ciriaci, Prefect of the S. Congregation of the Council: in his letter of the 16th June he approved the scheme and urged its execution; to His Eminence Cardinal van Roey: he accepted the presidency of the Committee of Patronage and of the concluding session; to His Excellency Monsignor

1. *L'Institut Supérieur de Sciences Religieuses* (Université Catholique de Louvain, Belgium); *Institut de Théologie pastorale* (University of Friburg, Switzerland); *Fordham University* (New York, U.S.A.); *Katechetisch Centrum Canisianum* (Maastricht, Holland); *Action Populaire* (Vanves, France).

Gérard-Marie Coderre, bishop of Saint-Jean (Canada), whose assiduous attendance was a daily encouragement.

Our deep gratitude also to all those who contributed to the success of the meeting: the Committee of Welcome, the Committee of patronage, professors and eminent visitors.

Our thanks to all who attended: in reading these pages they will re-live those hours of spiritual conversation in the inspiring setting of the old 'Hof van Liere' (St. Ignatius Institute).

A greeting of cordial sympathy to all who were present in spirit and often joined us in thought and prayer: our brethren of the Church of Silence, our subscribers, whose help in the growth and influence of the review and centre 'Lumen Vitae' is much appreciated.

2. The subject: 'Religious Education To-day.' — *Fifty years have passed since the Munich Movement undertook to combat the abstract and often rationalistic outlook of religious instruction. Since then, what a distance has been covered! Return to the Gospel, the greatest of all stories; influence of secular pedagogy; more attention to the diversity of milieux.*

But these reforms in methodology however great were still insufficient. The problem of religious formation had to be tackled from the source: the contents of revelation, and the faith which welcomes the Word of God.

Eminent theologians and catechists set themselves to the task. They extracted the essential contents of the Christian message: Salvation, spoken of in the Bible, re-presented in the Liturgy, developed throughout the life of the Church.

At the same time they rediscovered the rich and complex vitality of the act of faith; and the believer became again for them the man who adheres with his whole divinely enlightened mind to revealed Truth, receives it as germ of interior life, destined to grow throughout his life and commits himself entirely in the Church, in which the History of Salvation continues.

The Catechesis for to-day is that which makes use of methodological progress, for the benefit of children and adults, but above all recognizes in the revelation of Christ the message of Salvation and directs the whole of religious formation towards developing the life of faith, hope and charity.

3. The Programme. — *Several principles can be evoked for the order of the subjects. From the point of view of the history of catechesis, it is advisable to have begun by methodological studies, which occupied the first third of this century. But method is only one way of*

reaching the goal, of communicating a message; if this — which in the case of religious formation is supernatural — is not perceived at the beginning, the use of methodology runs the risk of going astray. As a consequence, in the systematic order, studies on the aim and contents should precede the pedagogic exposés. This is the order which we have adopted.

Aim, contents, great routes of religious formation: these were the principal subjects of the first week. By highways we mean the Bible, liturgy, Christian life, doctrinal teaching.

A day was devoted to religious psychology in between the two series of lectures.

Talks on methods, educative milieux, religious or cultural environment, occupied the other days in the second week.

The subjects taught in the morning by experts from various countries were the subject of fruitful discussions in debates, divided according to languages, in the evening.

4. Contents of this Number. — The reader will find most of the papers read in the first week: aim; contents; great routes.

We have not included the talk by Fr. van Caster on the contents of religious instruction; it was practically identical with his article in *Lumen Vitae* (X, pp. 495-509) under the heading: *The Essence of the Christian Message: the Mystery of Salvation*. For a similar reason we have not repeated Fr. Moeller's paper; we refer the reader to the article which was highly appreciated: "The Bible and Modern Man" (X, 51-65). The Canadian experiment described briefly by Fr. Bourgault will be dealt with in greater detail in another issue.

As for the discussion groups, those reports which had a direct bearing on the subjects of the meeting will appear in our next number. M. Jules Gérard-Libois however tells us here of the activities of the group discussing the catechumenate.

We shall be glad to learn the reactions of our readers, together with any suggestions and further information.

G. DELCUVE, S. J.
Editor of *Lumen Vitae*, Brussels.

SACRA CONGREGAZIONE
del
CONCILIO

Rome, 16 June 1956.

Reverend Father,

The Sacred Congregation of the Council is pleased to acknowledge your interesting communication concerning the forthcoming sessions at Antwerp of the International Centre for Studies in Religious Education.

The subject under discussion this year " Religious Education Today " is particularly serious and topical. In an ever-changing world, completely altered by modern technology, not to mention the sad heritage of violent social and political upheavals, who indeed can fail to see how urgent and important it is to reconsider the essential elements of the problem of religious education, distinguish the immutable principles and adjust methods to the present requirements and needs of spiritually under-developed classes or countries, to the psychological circumstances of modern man ?

From the height of his throne of truth, H. H. Pius XII, gloriously regnant, has never missed a singular opportunity to project incomparable light on this subject, capital for the Church and the salvation of our generation. Your study sessions will wish to look to these pronouncements as to beacons guaranteeing unequalled security and efficacy to your investigations.

The International Centre has already given most honourable proofs of its usefulness by its periodical " Lumen Vitae " and its previous most successful International Meeting on the subject of religious and human formation in Native Africa.

The meeting which you are about to hold at Antwerp, in the historical setting of the Institut Saint-Ignace, will acquire still wider range and more authority from the valuable collaboration of several highly qualified scientific and catechetical organizations.

It is certain that an élite of professors and lecturers, seconded by specialists in religious formation drawn from the regular and secular clergy and the laity, will be able, in the light of pontifical teaching, to reconsider the problems set so acutely by " Religious Education Today ".

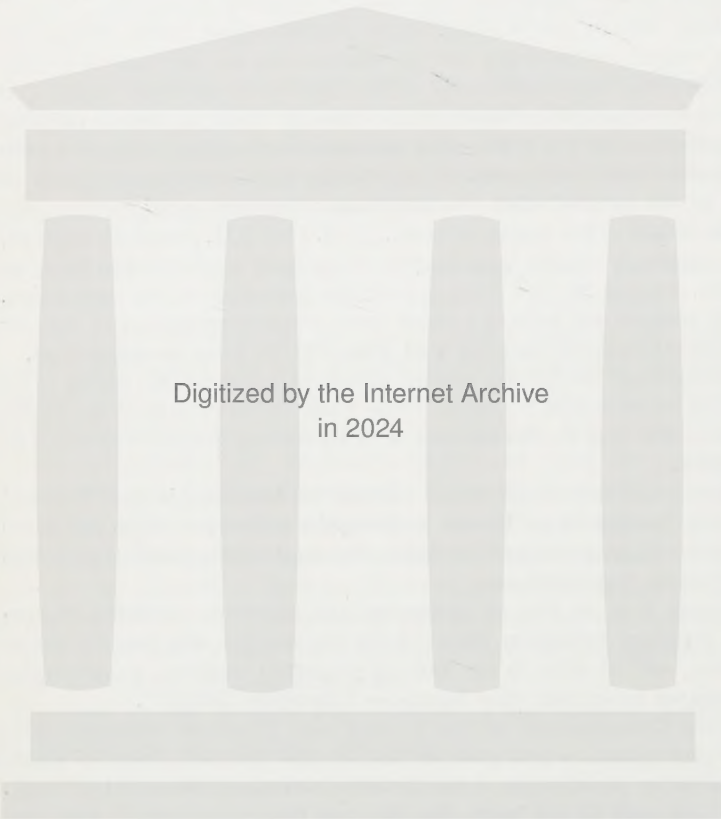
The Sacred Congregation of the Council can therefore wholeheartedly encourage your initiative and your studies, on the fortunate result of which depends the better penetration of the Christian message in the world of today.

Praying God with all my heart that He may bless your work, I send you my warm wishes for success and remain,

Yours devotedly in Our Lord,

To Rnd Father G. DELCUVE, S. J.
Director of the Centre LUMEN VITAE
184, rue Washington, Brussels

(S) P. Card. CIRIACI
(Prefect of the Congregation of the
Council)
Mgr F. ROBERTI (Secretary)



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Religious Education To-day
Part I : Aim,
Content, and Great Routes

The Aim of Religious Formation : Faith as the Assent of the Mind and Commitment of the Whole Person

by Prof. Dr. Franz X. ARNOLD

Dean of the Faculty of Theology and former Rector of the University of
Tübingen ¹

If it is true, as taught by St. Thomas Aquinas, that in the practical sphere the *aim* is the decisive factor, then practical theology in general and religious formation in particular are governed by the law of finality. It is not superfluous to insist on this point. Is not the present pedagogical situation characterized by a deep mistrust of any ideal of formation, any educational aim ? The failure in the 20th century of the pedagogical idealism of the 19th century, a too optimistic autonomous idealism inspired by Rousseau, led to a general distrust of idealism and, under pretext of realism, to the relinquishing of any specific aim in education which could not be adapted to ever-changing concrete pedagogical requirements. ² To

1. Professor ARNOLD was born on the 10th September 1898 at Aichelau (Württemberg). He studied theology, classical philology and social science at Tübingen. Ordained priest in 1924, he exercised the priestly ministry from 1924 to 1928. Since 1928 he has held various positions in the University of Tübingen ("Repetent," "Dozent," "Professor," "Rektor"). He is at present professor of the pastorate and dean of the Faculty of Theology. Prof. ARNOLD has published important articles in the *Encyclopédie catholique pour la Chine*, in various periodicals, especially in *Die Theologische Quartalschrift*, which he has edited since 1939. His principal works are: *Dienst am Glauben* (1948), *Grundsätzliches und Geschichtliches zur Theologie der Seelsorge* (Points of doctrine and history of pastoral theology) (1949), *Seelsorge aus der Mitte der Heilsgeschichte* (1956). Now printing in the Editions 'Lumen Vitae': *Proclamation de la Foi et communauté de Foi*. — Address: 20, Aus dem Viehwäldle, Tübingen (Germany) (Editor's note).

2. See Wilhelm FLITNER, *Allgemeine Pädagogik* ³ (1950), pp. 128-133. Also, *Erziehungswissenschaft und kirchliche Pädagogik*: Sammlung 6 (1951), pp. 631-645, esp. 643. — E. WENIGER, *Die Pädagogik in ihrem Selbstverständnis heute*: Sammlung 5 (1950), pp. 740-752, esp. 747; 6 (1951), 8-19, esp. 11-15. K. FRÖR, *Erziehung und Kerygma* (1952), p. 63.

relinquish an *essential* pedagogy in favour of a *situation* pedagogy proved all the more dangerous when it extended to *Christian* education.¹

We are not merely referring to *theoretical* considerations of isolated pedagogues but to ideas which have already to a large extent invaded *pedagogical practice*. For example, is not a ministerial scheme "for the reform of secondary education" in one of the German States in 1955 the outcome of a coherent conception of man in our Western world. And even if this idea existed, faith is wanting "for the education of children according to a definite conception." It is assumed that education acts only as a "powerful aid in the present concrete circumstances of the child." The goal of education is thus abandoned. It is the conviction of all Catholics interested in pedagogy that education is impossible without an *aim* and that the work of formation and religious education in particular must tend towards a definite goal. In spite of this, or just because of it, the organizers of this meeting on 'Catechesis in Our Time' have rightly placed at the outset theological reflections and an examination of conscience on "the aim of religious formation." My subject is already a reply to this question and is as follows:

I. "FAITH IS THE AIM. THE MINISTRY OF FAITH IS THE FUNCTION OF RELIGIOUS FORMATION."

It is not without reason that we give '*faith*' as the aim of religious formation. It was already the attitude of Johann Baptist Hirscher when he began in 1820 in the periodical "Tübinger Theologischer Quartalschrift" the literary work of his life: "The duty of the pastor of souls is to preach faith." We are also in open opposition to the exclusively intellectual and moralizing theology which has been grafted on to religious pedagogy since 1800. The 18th century's conception of religious formation is well expressed in such terms as "the *teaching* of religion" and "teacher of religion." These terms evolve, not from revelation, but from the deistic religious philosophy² under the influence of which religious instruction

1. W. KOEPP, *Die Erziehung unter dem Evangelium* (1952), esp. p. 197-199. W. UHSADEL, *Evangelische Erziehungs- und Unterrichtslehre* (1954), pp. 37-47. Eugen WALTER, *Das Ende der Ideale: Katechetische Blätter*, 76 (1951), pp. 353-362; 408-411.

2. F. X. ARNOLD: *Grundsätzliches und Geschichtliches zur Theologie der Seelsorge* (Freiburg 1949), pp. 88-97, esp. 94.

was no longer regarded as the kerygmatic ministry of the Church towards the action of the *Faith*, which takes place between God revealing Himself by His word and the catechumen called to the obedience of faith.

Religious instruction was purely a matter between men : an affair of master and pupil. ' Religion ' was a ' school subject, ' a matter of ' teaching. '

This brought repercussions on the *contents* of religious instruction. Minds convinced of reason's almightiness tended towards a rationalistic religion above confessional oppositions and having a universal value, " religion within the limits of reason alone " as Kant said in 1793. The result was that religious pedagogy in the 18th century no longer sought in the contents of religious instruction the specifically Christian element, but the truths common to all religions and identifiable by reason. The mysteries of Christianity became " theoretical truths ; " the Incarnation, Passion and Triumph of Christ were no longer represented in the catechism for their theological content as revealed in the history of salvation, but as inspiration for the mind and models for a higher morality. It is not surprising that the catechist lost his role of herald of the Divine message and became a " teacher of religion " and the catechumen his ' pupil. ' The success of catechetical instruction was expected to result from the *method* instead of from the living contents of the message. It was perhaps the intention, in virtue of the absolute trust of the 18th century in the almightiness of reason, to lead the pupil by the Socratic method to discover everything by his own powers, or else to inculcate the necessary religious knowledge by means of books ; in either case, the didactic goal was religious *knowledge* and moral education. This was the result of rationalist determinism, the intellectual concept of formation and the moral attitude of the period. ¹

This intellectual and moralizing ideal is not confined to the past. True, a powerful reaction against the 18th century impoverishment of the Christian message was set on foot by men such as Sailer, Hirscher, Möhler, Scheeben, Casel, etc., and it is also true that the liturgical movement and the kerygmatic revival have re-introduced a theological way of thinking into the life of the Church and catechesis. Yet it must be observed that, talking generally, catechetical instruction fails to reveal the essence of Christianity and to distinguish it clearly from natural religion. ² Consciously or unconsciously,

1. *Ibid.*, esp. p. 94.

2. F. X. ARNOLD, *Glaubensverkündigung und Glaubensgemeinschaft* (Düsseldorf 1955), pp. 10-13.

and more than is necessary, the *aim* of religious formation remains the transmission of religious knowledge and moral teaching.

This, however, is not the true aim of religious instruction. Obviously sound knowledge is necessary. But the real objective and the specifically Christian aim of religious teaching is not knowledge, nor the cognizance of the things of faith in itself and for itself, but faith as the way of salvation, a supernatural and preeminently active reality, as the foundation of all justification. What St. Paul wrote to Titus is applicable to the catechist of all times : “ God’s servant, sent out as an apostle of Jesus Christ, with the faith of God’s elect for his care ; they were to acknowledge that truth which accords with holiness, and fix their hopes on eternal life. It had been promised to us long ages since by the God who cannot fail us ; and now, in due time he has made his meaning clear to us through the preaching with which God, our Saviour, has seen fit to entrust me. ”¹ In other words, the catechist does not simply seek or desire the attention of his audience as a spiritual lecturer, or their comprehension as a professor, their approval as a leader , nor even their respectful submission. He seeks and demands nothing less than faith, this *ὑπακούειν* of the whole man, this welcome, this eagerness, abandon and surrender, which is not the answer to *his* message in itself, but to the divine mandate and its contents. If the catechist called for anything else but faith, if he sought or expected anything less, he would no longer be a Christian catechist. He is not intended merely to instruct, teach, convince, move. He, like St. Paul, is “ committed by Christ to the ministry of *faith* among the elect of God. ”

II. POSSIBILITIES AND LIMITS OF THE CATECHETICAL MINISTRY OF FAITH (PREACHING THE FAITH AND ACT OF FAITH)

This ministry implies the knowledge of the connection between preaching the Faith and the act of faith, a clear view of the true role of preaching in the dawn of faith, a clear appreciation above all of the limits assigned to catechetical action on the part of God as much as on that of man. Are we not tempted to assume that our teaching itself effectively creates faith and therefore also union with God ? This would mean an over-valuation and misunderstanding-

1. *Titus*, I, 1-3.

ing of our function as catechists. Indeed, faith comes from hearing and hearing from preaching.¹ But the ultimate ground of faith can be nothing created, not even the Church's preaching. The Christian believes in the Church, not for herself, but because of God Who is revealed in Christ. Faith is primarily an action of God, a supernatural gift from Him. *Mysterium stricte dictum*. No one, says the Vatican Council, can assent to the preaching of the Gospel, as he must to obtain salvation, without the light of the Holy Spirit.² Faith itself, even when it does not become active in charity, is a *gift of God*.³ And yet — again to quote the Vatican Council — the assent to faith is not “a blind act of the mind.” Faith does not exclude the secondary role of the human reason, but includes it. In it are not only divine but also human elements: the moral act of hearing and obeying, the adhesion to truth and the voluntary act of choice, psychologically very human and possible, according to St. Thomas, by the ‘*operatio*’ of knowledge and love, by which man, moved by grace, utters the ‘yes’ of faith. Faith therefore is a gratuitous divine intervention and a free human decision; it is a matter between God and man.

The catechist must take into account this *fundamental connection* and subordinate his action to it. He must not leave aside or underestimate in his preaching the fact of this encounter of man with God. On the contrary, he must consider the two realities between which occurs the event of faith: the revelation of God and the free assent of the catechumen. What then is the catechist's role? He is an instrument: a service, a ministry, the “*diakonia* of the word.” He proclaims the word of God. He calls men to decision. He seeks to provoke the encounter between the student and God, to be the mediator. He is between the two. The catechist is not God's substitute, but the ‘intermediary’ between God and man; and together the divine and the human action culminate in the highest fruit of the spirit: faith. The catechist must be convinced that the encounter of God and man is the essential thing, that his role is secondary, instrumental, an indispensable but very modest *service*, leading to the final event between God and man: *faith*. If he had higher pretensions, the catechist would affront the majesty of God and man's personal dignity.

1. *Romans*, X.

2. Denzinger 1791.

3. *Gal.*, V, 6.

III. NATURAL PREPARATION :

THE ' PREAMBULA FIDEI ' AND THE GOAL OF RELIGIOUS PEDAGOGY

Faith is a supernatural gift of God but also an assent and a personal decision of man. It commits the *whole man*. Hence the need to approach the *whole* man. To serve the Faith is to serve man. The stronger our conviction of the gratuitous nature of faith and the supernatural end of all religious formation, the stronger will be our belief in the *natural preparation of faith*. This preparation is not entirely ensured by the *direct* presentation of the positive message. During the crisis of adolescence, supernatural motives often recede to the background. The soil must therefore be prepared from the bottom upward : receptivity must be encouraged, this capacity for reception by reason, will and heart which we call " *potentia obedientialis*. " The religious fate of a man, even baptized, largely depends on whether this readiness to receive the call and the word of God grows or diminishes with his spiritual growth.

There are natural conditions, ' forerunners ' of faith, called in theology " *preambula of faith*. " They are partly *rational*. There exists a knowledge of the existence of God and a possibility of revelation *before* faith : a natural knowledge of God, the *fides humana*. Man may know by reason that it is not *unreasonable* to believe. Here religious pedagogy must assume the task of fundamental theology. It may be found even more important today to ensure the affective and moral forerunners of faith, for the spiritual life seems to centre more on the *will* and the *heart* than on the understanding. In our times the attitude of will and heart is perhaps a *more frequent* obstacle to faith than intellectual difficulties. He who has not the *will* does not obtain faith. Just as decisive is the connection between purity of faith and purity of conscience. There are *moral conditions* indispensable to faith : a will to listen with respect, a humble and grateful acknowledgment of a personal need of redemption, an unselfish acceptance of sacrifice. On the other hand, laziness and unsteadiness, pride and a wordly spirit, passions and immorality are obstacles to the obedience of faith. The wreck of a conscience, said Sailer, very often brings about the wreck of *faith*. Therefore a zeal for purity of faith without a zeal for purity of conscience is a half zeal often more harmful, for its followers do not act, its adepts do not obey, it is a faith without love : the *foundation* is forgotten in



Courtyard of the Saint Ignatius Institute, former "Hof van Liere", or "Prinsenhof" (16th century).
 Section of the audience. — Front row, l. to r. : the Rev. G. SLOYAN (National Catholic University of
 a), Mgr G. NAVARRO (Acción Católica Mexicana), His Lordship Mgr G. M. CODERRE, Bishop of
 n (Canada), His Lordship Mgr SCHOENMACKERS (Auxiliary to H. E. the Cardinal Archbishop of
 s (Belgium), His Lordship Mgr TIGGA, Bishop of Ranchi (India).

the desire to see the *crowning* of the edifice. ¹ This is a moral lesson for religious formation.

To attend to rational, affective and moral attitudes is to prepare the understanding, the will and the heart for the message, to obviate certain obstacles, to bring into play the propensity of the mind and the will in favour of faith.

Let us not, however, lose sight of the fact that our action does not *procure* faith, but only prepares the way for grace and for assent, the two factors of faith.

IV. FAITH, INTELLECTUAL ASSENT : THE FAITH WHICH ACKNOWLEDGES TRUTH

This acknowledgment implies an assent of the *mind*, but also a commitment of the *whole man*. Faith is the “ *sacrificium intellectus* ” expressed in the classical phrase “ *Credo ut intelligam* ” (I believe in order to understand) and “ *fides quaerens intellectum* ” (faith seeking to understand) ; in these formulae, Anselm of Canterbury encloses the unity of experience of faith and nature. In each, it is a matter of understanding, of intelligence. Faith — according to the definition in our catechisms — is “ to hold as true ” certain events, truths and doctrines. In this sense St. Paul writes, “ We believe that Jesus Christ underwent death and rose again ” ² “ that God has raised up Jesus from the dead. ” ³ The apostle speaks in many places of a ‘ knowledge ’ of the truths of the Faith : Epistle to the Romans : “ We know that Christ, now that he has risen from the dead, cannot die any more ; death has no more power over him. ” ⁴ Second Epistle to the Corinthians : “ Knowing that he who raised Jesus from the dead will raise us too. ” ⁵ There is no denying that these truths surpass human reason. But, in spite of their transcendence, they contain “ a hidden idea which can be grasped by our reason enlightened by faith and comprehensible even although partially and imperfectly. ” ⁶ Our faith is determined by historical events : facts of revelation and the history of salvation. There is no mystery of the Christian religion which is

1. J. M. SAILER, *Vorlesungen aus der Pastoraltheologie*, 4, (1820), II, p. 387 et seq.

2. *I Thess.*, IV, 14.

3. *Rom.*, X, 9.

4. *Rom.*, VI, 9.

5. *II Cor.*, IV, 13.

6. Gottlieb SOHNEN, *Die Einheit in der Theologie*, p. 297.

not historical. Creation and Revelation, the Fall and Redemption, the Incarnation and the Parousia, are all historical. This is very important for catechesis. The catechist does not transpose historical realities of Christianity into ideas and doctrines ; he communicates to his hearers, not an abstract Christianity, but a living, acting, historical Christianity ;¹ the truths and mysteries of which he speaks are connected with events of the past. These facts in the history of salvation and the mysteries which they express demand the catechist's intelligent assent. By its very nature and aim, catechesis is bound to impart a ' knowledge ' of these truths as positive and complete as possible. The *fides historica* of theology is also of capital importance in catechesis ; as faith which " holds as true, " it cannot be eliminated from the final goal of all religious formation.

Yet religious formation cannot rest *satisfied* with it. Nothing is achieved by a *purely* historical faith, a mere adherence of the mind to historical facts. Revelation is not so much objective statements as a personal call ; it seeks the acknowledgment and the profession of truth : the witnessing of the New Testament, the ' Confessio ' of St. Augustine or the profession of faith of Bellarmine, which throw man on to his knees in adoration ; hence the introduction of the Creed in the service and liturgy of the Church. It means also that the truths of faith are not only — in the Aristotelian sense — the object of the act by which we " hold them as true, " but that the believer is seized — in the New Testament sense — by the *reality* contained in the truth and takes an effective share in it.² The New Testament also speaks of ' welcoming the Word of God ' as a paraphrase of faith. According to the general doctrine of the New Testament, human action is reduced to the acceptance of God's gifts, and man of himself has no possibility of going to God, but on hearing the message, man is free to choose for or against.³ The natural man, says St. Paul, does not perceive what comes from the Spirit of God, it is indeed, foolishness to him."⁴ There only where God speaks and gives understanding by the Spirit⁵ does the choice fall to man ; the divine summons of the Gospel gives man the alternative of decision.⁶

1. F. X. ARNOLD, *Katechese aus der Mitte der Heilsgeschichte* : Katechetische Blätter, 1956, pp. 227-235, esp. 232.

2. Gootlieb SOHNGEN, *Die Einheit in der Theologie*, p. 343.

3. *Ag.*, VIII, 14 ; XI, 1 ; XVII, 11 ; cf. *James*, I, 21 ; *I Thess.*, I, 6 ; II, 13 ; *II Cor.* III and VI, 1 ; *II Thess.*, II, 10.

4. *I Cor.*, II, 14.

5. *I Thess.*, I, 6 ; II, 13.

6. KITTEL, *Wörterbuch zum N.T.*, vol. II, p. 53 ; GRUNDMANN, sub voce *δέχομαι*.

V. FAITH AS A PERSONAL DECISION AND THE COMMITMENT OF THE WHOLE MAN

This choice is more than an assent of the mind, more than "holding as true" certain events, facts and doctrines. A catechesis more or less reduced to the *contents* of faith would lose sight of a fundamental element, beyond the material objective of faith, an even more decisive element from a religious point of view: faith as an *act*, as a personal *choice*, is for the man whom God's word has reached the most powerful supernatural reality, binding him to Christ, Who is redemption personified. Does not the religious situation of our times demand that catechesis and preaching before and together with the faith, *veritas quae creditur* (faith: a truth which we believe), not only suppose as known the *fides qua creditur* (the act of faith by which we believe), but insist on its whole value. It is this faith which catechesis needs if it is to restore the Christian view of Life to modern man, under the sway of scepticism, nihilism and despair.

Undoubtedly the intellectual element of faith expressed in the words "to hold as true" is an essential element in the faith-trust and in the trust of faith, of which we are about to speak. Here an important question arises: Is it possible to "hold everything as true" and yet have no faith, in the biblical sense of the term (*πίσ-τεῖν*)? To believe we need, besides the essential "holding as true," the *personal* element and the *fact of trust*, in the biblical sense of *πίστις* and *ἐλπίς*: a faith free from all fear, because it has been said, "Why are you faint-hearted? Have you still no faith?"¹ This faith is attentive to the Saviour's exhortation: "Be not afraid: It is I."² This faith is free of all anxiety; for it has been said! "Men of little faith, why is this anxiety in your minds, that you have brought no bread with you?"³ and "How is a man the better for it, if he gains the whole world while losing his own soul?"⁴ Of this *living* faith St. Paul says: "It is faith that *brings life* to the just man."⁵ Referring to this saying, which was to become the leit-motiv of Martin Luther, St. Thomas taught in the Middle Age that "Faith is the beginning and foundation of salvation," it is the "life of

1. *Mark*, IV, 40-41.

2. *Matthew*, IV, 23-26.

3. *Matthew*, XVI, 8.

4. *Matthew*, XVI, 26.

5. *Rom.*, I, 17.

the soul." ¹ "Faith in the Passion" — not the Passion itself — "gives their efficacy to the sacraments." ² In the same spirit the Council of Trent describes faith as "the foundation and root of all justification." And of this faith which justifies, the Council says: "If to this faith are not added hope and charity, it does not unite us perfectly to Christ nor render us living members of His Body." ³ It is a 'dead faith,' which the Council distinguishes clearly from the 'living' faith; a 'formless faith' (*fides informis*), of which Peter Lombard, the author of this expression, says that "the demons and false Christians have it also." ⁴

The Council of Trent intentionally dwells on this aspect of the 'living' faith. Martin Luther and the German Reformation insisted that something *else* happened in faith, that it was not only an intellectual acceptance by man of certain truths and certain events in the history of salvation. The reformer had so little concern with the "holding as true" that he thought it should be excluded from the concept of faith. ⁵ His interest lay exclusively in an affective, personal and voluntary trust, *fides* in the sense of *fiducia*. Thus in his "Kurze Form des Glaubens" ⁶ of 1520, he expresses himself in these terms: "There are two ways of believing. The first consists in believing of God, that is, believing as true what is said of God, as I believe what is said of the Turks, of the devil, of hell. This faith is more a science or a discovery than a faith. The other way is to believe *in* God: not only do I believe as true what is said of God but I place my *trust in Him*, I resolve to enter into relations with Him, I believe without doubt that He will be, and will act with me, according to what is said of Him. I could never believe in this way in a Turk or in any man, however good he might be. For even if I am willing to believe that a man is pious, I would not for that reason confide in him. Only a faith which *trusts* absolutely in God, in life and unto death, makes the Christian and obtains all from God. This faith no evil nor tortuous soul can obtain, for it is a *living* faith. This little word 'in' (believe in God) is so true. Observe that we do not say: 'I believe God the Father,' or *of* God the Father, but *in* God the Father, in Jesus Christ, and *this* faith is due to God only." The "Confession of Augsburg" is in the same strain:

1. St. THOMAS, II II, 9, 12, ad 1.; q. 16, a. 1, ad 1.

2. St. THOMAS, III, q. 62, a. 1, ad 2 and *Sent.* IV, d. 1, a. 4, sol. 3, ad 3.

3. DENZINGER, no. 800.

4. *Sent.* III, dist. 23, 4; *P. L.*, 192, 805.

5. ERICH SEEBERG, *Luthers Theologie in ihren Grundzügen*, Stuttgart, 1940, p. 129.

6. Eine Kurze Form des Glaubens, 1520: O. CLEMEN, *Luthers Werk in Auswahl*, Berlin, 1933, II, p. 47 et seq.

“ The faith to be taught is not that which the demons or the godless also possess, who also believe that Christ has suffered and has risen from the dead, but the true Faith, which believes that through Christ we obtain grace and forgiveness of sins. ” ¹

Fortunately these extreme opinions formulated in the heat of controversy are offset by more balanced Protestant statements. The apology of the Confession proves it. It also upholds the Protestant conceptions against “ opponents for whom faith consists in knowing or having heard the historical narratives concerning Christ, ” “ but who say nothing of the true Christian faith which Paul always mentions and by which we become good in God’s sight. In the Apology this faith is “ not *merely* the knowledge of the historical birth of Christ, His death, etc., the demons also know that — but the conviction and unshakeable trust of the heart : I, with all my soul, I hold as certain and true, the words of God by which, with no merit on my part, I obtain forgiveness of sin, grace and all salvation through Christ the Mediator. And in order that no one may imagine that this is *merely* an historical knowledge, I add : Faith consists in that my whole heart receives this treasure in itself... in that a heart can trust in it and surrender to it. ” ²

A modern Catholic theologian justly remarks, with regard to this passage : “ Neither the Protestant nor the Catholic doctrine has any interest in playing the card of faith ‘ holding as true ’ against that of faith-trust, or vice versa, as if the one radically excluded the other. ” There is “ no difficulty in using the Catholic ‘ and ’ and saying : Faith which holds as true and trusts. ” ³ There is no doubt that one requires the other, and neither would be what it ought to be without the other.

Unfortunately, the Catholic ‘ and ’ disappeared long ago, especially from catechism lessons on faith. As I said above, teaching on faith in the atmosphere of the Reformation and Counter Reformation, and owing to Bellarmine’s attitude, had taken a direction which was perhaps suited to the period, but which from the point of view of catechesis did not give the Catholic dogma of faith its full value. St. Peter Canisius had described faith as “ light of the soul, gate of life, foundation of the blessedness and grace of God, which helps man to apprehend God and His revelation firmly. ” For Canisius the act of faith and faith as the way of salvation are

1. *Die Bekenntnisschriften der Evangelisch-Lutherischen Kirche* ², Göttingen, 1952, pp. 79, 23.

2. *Ibid.*, p. 169, 48.

3. P. Dr. Thomas SARTORY, O. S. B., *Was verstehen wir katholischen Christen unter Glauben?* Una Sancta, 10. Jahrg. 1955, pp. 2-17, esp. 5 and 1.

in the foreground ; on the other hand the great controversialist, Bellarmine, is content to bring in evidence the " *professio fidei* " to give the contents of faith and to defend the old Faith against the new.

Since then, catechism lessons have dwelt too much on the intellectual element ; they define faith as " holding as true, " which it certainly is, but not exclusively, nor primarily. It was, and still is, a great pity that catechism and catechesis, during these centuries of an intense crisis in beliefs, should prefer to suppose, rather than to bring out in strong relief, the irreplaceable importance of the option of a personal and confident faith.

The time has come to remedy this impoverishment and unilateral aspect of catechetical teaching. For however important and indispensable may be the science of the content of faith and the science of " *fides quae creditur* " for the faith of trust and faith flowering in charity, the supreme *objective* of all religious formation remains indubitably this faith which *dares* in God, which puts all its hope in God ; this faith which moves mountains and accomplishes miracles of charity, ¹ this audacious faith which knows no nihilism but remains firm in the midst of dangers because it has been said : " Fear not, I have overcome the world. And behold the victory which has overcome the world : our Faith. " ² This bold faith, which no earthly perplexity can defeat, because it knows that God is sufficient in all things and all difficulties, that " nothing is impossible to Him, " that His unequalled majesty shines more brightly when man and the world are at the end of resources and reason. This faith, which " hopes against hope, " ³ because it knows that every disaster brings in its train man's submission to the Invisible and therefore a new beginning, a new possibility of liberty, vitality and strength. This faith, entirely fixed on the future, of God, stronger than all the threats of the world, than all armies and all kingdoms. ⁴ This faith, founded on Christ crucified, a scandal to the Jews, to the Gentiles foolishness, but for us, the elect, the strength and wisdom of God, ⁵ is the Way of salvation, the most powerful supernatural reality, the luminous goal of all religious formation. May I say in conclusion that the ministry of this Faith is the most urgent duty of all pastorate and catechesis in our troubled times. ⁵

1. *Matt.*, XI, 23 ; *Luke*, XVII, 6 ; *Matt.*, XXI, 21 ; *I Cor.*, XIII, 2.

2. *Rom.*, IV, 18.

3. *Hebr.*, XI, 33 et seq.

4. *I Cor.*, I, 23 et seq.

5. F. X. ARNOLD, *Dienst am Glauben*, Das Vordringlichste Anliegen heutiger Seelsorge, Freiburg, 1948.

Faith, an Inward Growth

by the Abbé Roger POELMAN ¹

Professor Arnold has presented faith as an intellectual adherence of the whole person. This faith not only animates the whole personality, but is destined to grow, thanks to an ever-increasing interiorization.

Our paper will be governed by two considerations. The first is this :

The Christian Faith is not the external infliction of a certain number of principles. It is not a humiliation of the mind, but an enlightenment of the soul which penetrates by revelation a world which is that of God. *Faith leads us to the divine intimacy.*

The Christian Faith is the act which corresponds in us to the revelation of God and the revelation of God is very exactly proportioned to faith, made for it, suiting it perfectly. We must not think that what we call the ‘ mysteries ’ are obstacles here. For these mysteries are not an obscurity which God opposes to human reason as though to preserve the secret of His transcendence, but, on the contrary, an opening offered by an initiative of grace and love to man’s soul that he may enter into the intimacy of God.

The work of faith should therefore not consist in reducing and despoiling the mystery, but the life of faith consists in *conforming the mystery and penetrating therein*. A passage from the Vatican Council indicates in a remarkable way what we want to say : “ ratio, fide illustrata, sedulo, pie et sobrie quaerit, aliquam Deo dante mysteriorum intelligentiam. ” All the words, chosen so carefully, are important : reason, enlightened by faith, seeks with care, piously and soberly, — God Himself giving it — some understanding of the mysteries. And the passage goes on to say that the progress of knowledge is especially marked “ e mysteriorum ipsorum nesu inter se, ” that is, in the internal connection between the revealed

1. See biographical notice in *Lumen Vitae*, VII (1952), p. 117.— Address : 29 Avenue Michel-Ange, Brussels, BELGIUM (Editor’s note).

mysteries (Denz., No. 1796, Vatican Council, de Fide et Ratione). We will come back to this later.

The second aspect which we wish to emphasize is this : Since the first moment of revelation, God reveals Himself to our faith as a God-Friend-of-man and in consequence, commits us in regard to Him. We can therefore say that there is no faith which is theoretical or unbiassed. *We discover ourselves at the same time as we discover God*, and the interior growth of faith will be a growth of life. It is by acting in accordance with our faith that we discover its living force and amplitude ; he who acts in truth comes to the light (*Jn*, III, 21). The just man lives by faith.

Let us attempt to emphasize these two great aspects in four stages :

1. Growth and interiorization of faith in the Old Testament.
2. The evangelical revelation and faith.
3. The enlightenment of the Apostles and the preaching of the Message.
4. Our growth in faith.

*Growth and Interiorization of Faith
in the Old Testament.*

Faith is *dependent on the revelation* which is the object and food thereof. For its growth and interiorization *it therefore attaches itself to the stages and contours of the history of salvation* in which God's revelation is made.

This history of salvation as we know is contained in certain great acts of God : the *terribilia*, the awe-inspiring things of God, or the *mirabilia*, the wonderful things of God. God gives Himself in proportion as He reveals Himself. We only learn about God when He draws near. These *magnalia* are not therefore artificial works, but each one gives us a gratuitous divine initiative ; they come from His unfathomable depths and introduce us men to the real aspects of the thought, love and intimate life of God.

In the first act of *creation*, from the beginning, we find a God Who seeks to talk with man, awaits his love, having created him entirely, soul and body, in His image and likeness. A man who is only made for God !

The call of Abraham, which is God's intervention in history, reveals to us the conditions of the divine intimacy. God wills to need men. And we think of a striking sentence of St. Paul : “ *Dei adiutores sumus* ” (*I Cor.*, III, 9). What does God do with a man who

consents to go with Him ? He educates his faith, hope and love. And we perceive in a dramatic way, this formation of the theological virtues in the soul of the patriarch. We see him setting forth at the call of God ; long awaiting the child of promise and receiving him when it is obvious that this is by pure grace, by pure and divine initiative. And that is not all. What God has given, He seems to take back. Is God cruel to the old patriarch ? A thousand times, no ! He has found a true friend in Abraham. The prophets call him, ' Abraham, the friend of God. ' As this man is faithful, God will lead him — in faith — to a divine secret : God said, " I will make you a ' father ' . " That was the patriarch's whole vocation : ' A b, ' father. God dares to lead this man as far as the inner revelation, the intimacy of the Father from Whom comes all paternity : " Take thy son, thine only son, him whom thou lovest and offer him in sacrifice. " And God, " God Who did not even spare his own Son, but gave him up to death for us all " — in very truth (*Rom.*, VIII, 32) reveals Himself in this triumphant exclamation in the sacred Book : " Now I know that thou hast not refused me thy son, thine only son... I will bless thee " (*Gen.*, XXII, 12, 16).

In the *Passover and the Exodus*, we have the outline of sacramentality. It is not only the little group of Israelites crossing the Red Sea who have to learn that God is — eternally — a God of Salvation. God also encloses the grace and might of the paschal Event in an institution which is to be repeated each year. By living salvation the God of salvation will be known ! Each generation of the People of God will know that it is saved by celebrating the Salvation !

With the building and consecration of the *Temple*, faith is introduced to the mystery of worship and the liturgy. The sacrifices and prayers, the people's assemblies, the chanting of psalms and the pilgrimages, introduce, can and should introduce, faith to the mystery expressed in this biblical phrase, so often repeated : " I will be their God and they shall be My People. " It is the people of God who sing the magnalia, repeating : " For my love is eternal " (*Ps.* CXXXVI).

We know the depth of this faith at the *turning point* of the Exile. It is when one has lost all that one begins to understand better the signs and the firstfruits of the divine mysteries. The exile is an exceptional time of interiorization. And yet, from the beginning it was the true road of faith by which the divine revelation led us.

The Gospel Revelation and Faith.

Faith, we said, is the penetration into the world of God. This world was opened to our sight in its plenitude at the moment of

the Gospel. We are now aware of the divine philanthropy, the object of the search and meditations of those prophets who proclaim the grace destined for us. A profound mystery into which the angels like to gaze, as St. Peter says (*I Peter*, I, 10-12).

The humanity and kindness of our Saviour was manifested (*Titus*, III, 4) *God so loved the world that He gave His only-begotten Son, so that whoever believes in Him should not perish but have eternal life* (*John*, III, 16). This should be considered as the very centre of all revelation and the object of our faith. Whoever believes in this love is saved, whoever rejects this love will not see life, as the Gospel says.

We can believe in this love in a minimum degree, if I may say so, or in an *implicit* manner. By faith we then accept the whole plan of God whatever it may be... On the contrary, growth in faith gives us an increasingly *explicit* knowledge of the various actions of God. Faith then rejoices in these mysteries, seeks them, desires them, loves them. It discovers more and more how our very being is engaged in this history of love: "I speak of you no longer as my servants; a servant is one who does not understand what his master is about, whereas I have made known to you all that my Father has told me, and so I have called you my friends... I have chosen you and all this I have told you, so that my joy may be yours, and the measure of your joy may be filled up" (*John*, XV, 15, 16, 11).

It is here that we find the difference between those who will be Christian slaves all their lives and those who try to become "friends." It is solely, at bottom, a question of faith, of living and vivifying faith, growing and interior.

Concerning the whole gospel revelation of the Trinity, we would like to point out that *each of the divine Persons is only known to us through His gift*. Even when we learn — with what respect, joy and astonishment it ought to be heard! — about the relations of the divine Persons to one another, we always discover them in the mystery of the Agapé, that is, of a love which extends to us.

The glory of God is the life of man, the life of man is the vision of God, says St. Irenaeus.

From the beginning of St. John's Gospel, in the *Prologue*, we learn a secret which was in God and which, now, appears in the world: the Word.

He is with the Father, He is in the bosom of the Father, He derives His glory from the Father, He alone knows the Father. But He is also with the cosmos; everything was made by Him, He gives fecundity to everything and He is with men. He offers the light to

every man but it must be accepted, and can be rejected. And the Word was made flesh. As the Gospel continues, we learn of His achievements, but first we believe, and for ever, in the Word made flesh, in Christ : it is He Who reveals the God of grace and truth to us !

The Father ! All through the Gospel, He is presented to us in the gift which He makes to us of His only Son. We only know the Father because He gives us His Son. We know the importance for the four gospels of the scene of the baptism of Jesus in the Jordan. St. Matthew shows us Christ in the water in the midst of sinners. A voice is heard from Heaven. And the Father, Whose sovereign transcendence must be respected — for it is really the one true God, eternal, invisible, inconceivable and incomprehensible — who speaks and presents His Son to us : “ This is My beloved Son in Whom I am well pleased. ” He gives, delivers up, to us His Son. Very well ; we know the Father. For, as St. Irenaeus also says, as His greatness is inaccessible, so His goodness is unutterable. By virtue of His love, His condescension, His almightiness, He gives to those who love Him the great gift of the vision of God. Man cannot of himself see God ; but God, because He wills it is seen by men, by those whom He chooses, when He wills, as He wills ; for God can do all things (C. H., IV, 20, 5).

It is because we are the guests of the Trinitarian life, that the Gospel reveals to us the relations between the Son and the Father.

As for the Son, we think of that striking little passage in which John places the incident on Easter morning. Jesus speaks to Magdalen and He says to her : “ Now I go to my Father Who is (now also) your Father, to my God, Who is (now also) your God ” (*John*, XX, 17).

We only truly know the Son because He has given His Father to us. We do not know the divine Persons except by the gift which they give us of one another.

And the Third Person ? Jesus says to us : “ I will pray the Father and He will give you another Paraclete, that he may be always with you... and he will be in you ” (*John*, XIV, 16-17). At the same time that we learn of His existence we discover that He is sent to us, given, communicated, to ‘ dwell ’ with us !

Is it thus that the Gospel presents to our faith the open world of God, of a God full of love, Whose friends we are.

The sacerdotal prayer is the peak of this revelation and therefore also the full nourishment of our faith :

“ Eternal life is knowing thee, who art the only true God, and

Jesus Christ, whom thou hast sent. " That puts the fundamental principle.

" I have made thy name known to men... " Now they know that all that you have given me comes from you. — They know the Father. — The words which you gave me, I have given to them ; and they have received them and they have truly known — through faith — that I came from you and they have believed that you sent me. — The words of God, given by Jesus, there is the offering of God's intimacy.

" Sanctify them in the truth : your word is truth. "

" I do not pray for them alone, but also for those who, by their preaching, will believe in me. " — That concerns our own faith and we immediately hear our personal call. — That all may be one, as you, my Father, are in me and I in you. That they also may be (one) in us.

I have given them the glory which you have given me, so that they may be one as we are one, I in them and you in me... so that the world may know that you have loved them as you have loved me (*John*, XVII, *passim*).

What God reveals? It is that He gives Himself.

Our faith therefore bears on the trinitarian revealed world, not as an abstraction, but as the very existence of God, not in a dilettante manner, but as the secret of our life, not as the sight of our mind, however penetrating, but as an objective revelation in which we have the joyful surprise of discovering to what absolutely unexpected extent we are loved by God, what place we occupy in His own mystery.

* * *

*The Enlightenment of the Apostles
and the Preaching of the Message.*

In the sacerdotal prayer there was a very important phrase : " As you sent me into the world, so I have sent them into the world " (*John*, XVII, 18).

It concerns the apostles, place in Christ's plan, in the constitution of the Church. The gospel tells us of the solemn call of the Twelve, after a night of prayer. Christ confided to them all His power and all His words. They are the only authorized witnesses. Specially trained by Jesus in the course of His public life — above

all from the moment of the practical desertion by the crowds, associated with all the great actions of their Lord and especially enlightened in the period of the Forty Days between the Resurrection and the Ascension, they are sent to the ends of the earth. *Our faith* depends entirely on the message of the Twelve, to the extent that we may truly say that it is ‘*apostolic*.’ Its most elementary and most fundamental summary is called the Apostles’ Creed.

Now, since it is obviously during the Forty Days and following the contact and teaching of the Risen Christ that the Apostles finally understood the evangelical message, the mystery of that time is capital for our faith.

Consider the Apostles’ behaviour during the years of the public life, listen to their words : what poor friends of God they are, how timid their faith and how partial it is. They are certainly very attached to Christ, but they have not yet grasped the message which their Lord wants to entrust to them. And then, we see this faith suddenly grow, hear them after their enlightenment during the Forty Days, beginning with Peter, at the Cenacle, before the sending of the Holy Ghost. With what calm assurance Cephas now interprets events : “ Brethren, there is a prophecy in Scripture that must needs be fulfilled ; that which the Holy Spirit made, by the lips of David, about Judas... It is written in the book of Psalms... ” (*Acts*, I, 16, 20). Do you remember the somewhat simple remarks of Peter before the Passion ?

“ When the *Paraclete*, the Spirit of Truth, is come, ” said Jesus at the Last Supper, “ *He will guide* you into all truth... He will receive what is mine and will make it plain to you ” (*John*, XVI, 13). In fact, on the day of Pentecost, Peter begins his address : “ Men of Judaea and all you who are dwelling in Jerusalem, I must tell you this ; listen to what I have to say... This is what was foretold by the prophet Joel ” (*Acts*, II, 14, 16). How does Peter now know the prophets ?

Behold. The Risen Christ — and then the Holy Ghost — have introduced Peter and the others of the Twelve and then the whole Church into the divine secrets. Jesus has opened their minds so that they can understand the Scriptures (*Luke*, XXIV, 46). And the Holy Spirit, qui locutus est per prophetas, introduces them to the divine magnalia. This seems to us to be capital for the faith. During the Forty Days, the apostles learnt to *compare the words, acts and life of Jesus with the writings in the Old Testament*. For there is only one history of the Divine Love. And in this story of Love what they have discovered above all is the most mysterious message and there-

fore that which most deeply reveals God Himself and man before God, that is to say, the sufferings, death, but also the resurrection, of the Lord, what we call in one word : *the Pasch!*

Consider the Paschal enlightenment of the disciples of Emmaus, it is characteristic. Cleophas and his companion (on the very day of Easter) are scandalized by the death of Him in Whom they thought they recognized the liberator of Israel : “ How the chief priests and our rulers handed him over to be condemned to death and crucified him... today is the third day since these things befell... ” Then Jesus said to them, “ Too slow of wit, too dull of heart, to believe all those sayings of the prophets ! Was it not to be expected that the Christ should undergo these sufferings and enter so into his glory ? Then, going back to Moses and the whole line of prophets, he began to interpret the words used of himself by all the Scriptures ” (*Luke, XXIV, 25-27*). Yes, there is only one story of the Divine Love. In the sacrifice of Abraham, in the institution of the Passover in Egypt, in the oracles of the prophets and especially in that extraordinary Chapter LIII of Isaias and in certain psalms, like Psalm XXII, in the whole of the events in the Old Testament, we find the outline of this inexhaustible mystery of the divine Agapè. It is from this *Pasch* in the practical acceptance of this mystery that our Christian faith will come to life, will grow and, by the grace of God, will bear fruit. We are here at *the very heart of the Economy and the revelation.*

* * *

Our Growth in Faith.

The Acts of the Apostles, after having spoken of the kerygma — which is the proclamation of the Gospel vis-à-vis the consciences of men so as to open up to them the world of FAITH, show us the first Christian communities assiduous “ in the preaching of the apostles, in assemblies, in the breaking of bread and in prayer ” (*Acts, II, 42-43*). Three stages are emphasized here : Baptism, the Word, the Eucharist.

When the candidate for *baptism* presents himself for the act which will make him a Christian, the priest asks him : “ What do you ask of the Church of God ? ” and he answers : ‘ Faith ! ’ Then follows the recital of the Creed, the account of this new world in which the baptized is about to be admitted.

The Church is not born of Faith, but Faith is born of the Church. The Church is not a gathering of people who believe, like a sort of

Tower of Babel, built by men, starting from below and rising to heaven. But it is God's plan, the fulness of Jesus Christ Risen and the effusion of the Spirit Who communicates Christ. The Church, in other words, comes from on High, where Christ rose on His Ascension. By her preaching she proposes the mystery of Jesus Christ, she engenders the Christian faith in those who freely accept the revelation which she presents, of which she is the guarantor and guardian.

This objective faith, proposed by the Church and borne by her inviolable and living tradition, is magnificently set before us in a great passage of St. Irenaeus, which we have pleasure in recalling here :

“ The Church, spread over all the earth, unto the confines of the world, has received from the apostles and their disciples the faith in one God, the Father Almighty, Who has made Heaven and earth and the seas and all that is in them ; and in Jesus Christ, the Son of God, Who was made flesh for our salvation ; and in the Holy Ghost Who announced by the prophets the economy and the events, the virgin birth, the passion, the resurrection from the dead, and the ascension into Heaven with His flesh, of the beloved Jesus Christ Our Lord, and His coming from heaven in the glory of His Father, to reiterate all things and to resurrect all human flesh so that, before Christ Jesus our Lord and our God, our Saviour and our King, according to the will of the Father, every knee should bend. It is the doctrine which the Church has received ; it is the faith which, spread as she is throughout the world, she guards carefully as though she were living in only one house. She believes (everywhere) in these things in the same way, as though she had only one heart and one soul ; she teaches (everywhere) in the same way, as though she had only one mouth (C. H., I, 10 ; 1-2).

The great plan of God is therefore offered as a whole to the Christian. He is received into this revealed new world like a child in the house of his father, like a friend in the intimacy of a friend. But, starting with the creed, the development and growth of faith is carried out, not so much by the *enrichment of the object*, by new mysteries, but rather by a *better understanding, deeper, more inward, of the connection* between the mysteries. “ E mysteriorum ipsorum exu inter se ” said the Vatican Council quoted above. St. Paul expresses this very well to the Ephesians, when, himself a prisoner in Rome, he could see more clearly the vast extent of the mystery of salvation : “ May Christ find a dwellingplace, through faith, in your hearts ; may your lives be rooted in love, founded on love. May

you and all the saints be enabled to measure, in all its breadth and length and height and depth, the love of Christ to know what passes all knowledge, " that is to say, that you will never have finished learning and will continue to develop by an interior growth (*Eph.*, III, 17-18).

This deeper knowledge is therefore to be gained by the Word of the Apostles, those chosen witnesses of Jesus. That is the whole meaning of the *Liturgy of the Word*, when the Holy Mysteries are being celebrated: epistle, gospel and the catechesis of preaching, here is exactly the nourishment which faith needs primarily in order to develop. Let us note first that this is not the natural word of Christ which the Christian community hears, as His contemporaries heard it at the time of His earthly mission. But it is His *charismatic Word*, proclaimed in the Church in the midst of the true People of God gathered together, bestowed by the Holy Ghost to be received in faith, diffused in souls as the seed of eternal life.

In the Liturgy, faith does not simply hear the Word of God, but *responds by an act*. That is the role of prayers and offices. The singing of the psalms and hymns, the acclamations and thanksgivings unite all brethren in a living act of faith.

As for the *Breaking of Bread*, it reveals the new world inaugurated by the paschal Sacrifice of the Lord Jesus. It is He, the Master of the world to come, both Lord of glory and son of the Virgin Mary, both the Christ of the Gospel and of the Apocalypse, it is He Who is present in the midst of His people. He comes for the supreme act of religion, He leads His own behind the veil before the Face of God, His Father and ours, He seals the New and Eternal Covenant in His Blood, with His members, He gives Himself as food: *quotiescumque, donec veniat*. Each celebration of the Holy Eucharistic Supper is performed in expectance of the Parousia. *There is the great mysterium in which the humble faith of the least of true Christians is formed and developed*. It is He Who clothes the Spouse in the wedding dress, it is He Who prepares viatically the Meeting with the full vision.

* * *

A Final Note.

We would like in conclusion to make three more remarks.

1. The Christian faith, because it is the entrance into the world



On the platform, the Rev. R. POELMAN (Belgium). At the desk, Prof. F. X. ARNOLD (Germany).
 From l. to r.: Dr K. TILMANN of the Munich Oratory (Germany), the Rev. Ch. MOELLER of
 in University (Belgium), Rev. Fr. G. DELCUVE S. J., editor of 'Lumen Vitae'.
 On the platform: Rev. Fr. VAN CASTER, S. J. ('Lumen Vitae'). At the desk, Rev. Fr. W.
 S. J., Innsbruck University (Austria).

of God, is a choice which concerns the entire life *in its smallest actions*, its most humdrum activities.

“To believe is to adhere to God with all one’s being and to accept the truth which He proclaims because it comes from God and He is Truth” (Canon Philips). The growth of faith will therefore become more total and more sincere in exact proportion to the personal adherence: an adherence which becomes the practical law for the whole life. We recall the text of St. John: “He whose life is true comes to the light” (*John*, III, 21). The baptized, enlightened by the Word of God, nourished by the Eucharist, must take in earnest his way which is the norm of his inner life. That requires a perpetual metanoia, a conversion. It also requires a detachment and a renunciation of everything which does not enter into God’s plan. The believer is like the man who found a treasure in a field and who goes away — in his joy, Jesus says — to sell all that he has and so buy the field.

2. This faith can be *proved, purified*, just as it can *grow and become interiorized*. We have a witness in the letter of St. Paul to the Thesalonians. This example is all the more interesting for us because it is the very first writing of the New Testament. The apostle reminds the new Christians that, elected by God, they have received the Word in the midst of many tribulations with the joy of the Holy Spirit. To enter into God’s world, they have had to commit themselves to “the works of the faith.” But there have been temptations and persecutions and Paul has been very uneasy. “At last we could not bear it any longer, and decided to remain at Athens by ourselves, while we sent our brother Timothy, who exercises God’s ministry in preaching the gospel of Christ, to confirm your resolution and give you the encouragement your faith needed... If only you stand firm in the Lord, it brings fresh life to us... we pray more than ever, night and day, for the opportunity of seeing you face to face, and making good whatever your faith still lacks. Go on, then, encouraging one another” (*II Thess.*, III). The end is very characteristic. The faith may be in danger by the threats of the other world, that which is not God’s, or by interior tribulations, those ‘nights’ of which the mystics speak — and which are in reality only failures of light. But the faith can grow, become more complete — and Paul wants, he says, to ‘complete’ his catechesis, his evangelization. “Your faith,” he says in his second letter, makes great progress! ” (*II Thess.*, I, 3).

3. Finally, the Christian faith has this which is original, it does not rest upon a system of thought but on a *Love*, a Love which reaches us at the same moment as it reveals itself. Faith therefore engenders love ;

“ We apostles... can testify that God sent out his Son to be the redeemer of the world... We must love God ; he gave us his love first... How can the man who has no love have any knowledge of God, since God is love ? ” (*I John*, IV, 14, 16, 19, 8).

Contents of Catechesis : the Message of Salvation

by W. CROCE, S. J.

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The subject of today's discussion is the problem of the contents of catechesis. It has often been to the fore in the course of history and the fact that it must be examined again is a sign of its difficulty. Where is the problem ? I believe it lies in the complexity of the facts of Faith. It is not easy to present single truths as required by catechesis according to a systematic plan which is on the one hand psychologically appropriate and on the other brings the organic structure of revealed truth into its correct perspective.

I. EFFORTS TOWARDS A SOLUTION IN PAST CENTURIES

1. To solve the problem the primitive Christian catechesis formulated the Creeds. In them the essential elements of our Faith were simply and clearly summarized : the doctrine on God the Creator, on Jesus Christ the Mediator between God and man, on the grace of the Holy Spirit in which redemption bears its fruit. Here was a framework in which the whole of the Christian Faith and each particular truth could easily be inserted. But was the whole Faith really included ? That is the question. Morality, at any rate, had no place, and in fact morals were never taught systematically during the early Christian centuries ; it was thought sufficient to draw a

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moral conclusion from the reading of Holy Scripture during the Sunday services. But it is worth noting that another catechetical formula was soon added to the Creed : the Our Father. It was fitting that the Lord's prayer, the prayer of the children of God, should be transmitted to the catechumens on a special solemn occasion ; it is understandable that it should have then been explained to them, but it is not clear why it should have been separated from the creed to serve as special catechetical matter. The unity and cohesion of catechetical teaching did not gain by it.

2. St. Augustine tried to retain cohesion in teaching by linking the whole catechesis to the three theological virtues. In his ' *Enchiridion* ' he reduces religion to a life of faith, hope and charity. Consequently, he begins his teaching by the explanation of the Creed, to which he adds an explanation of the Our Father, for " as regards hope, it is found in the Lord's prayer ; " finally he deals with the twofold commandment of the love of God and of our neighbour, in which the whole of the remainder of law is contained. There is no doubt that the method gains in cohesion. It is not an arbitrary choice which led St. Augustine to build his catechesis on the three theological virtues. He thus marks the road which man must follow to reach salvation : " When the soul has reached the dawn of faith, which is expressed in charity, it then tends through a good life towards the vision in which... is found eternal beatitude. " Here dogma and morals meet on the same plane. The fulfilment of the commandments, or the ' good life, ' in the words of St. Augustine, appears as the response to the message of salvation, which is made ours in faith. But the saint holds too rigidly to the duality of the traditional formulae, the Creed and the Our Father. Moreover, the theological virtues form a general scheme relatively too extrinsic and schematic to encourage the use of the ' *Enchiridion* ' as a model of catechesis.

3. Yet its influence has lasted until recent times. In the Middle Ages St. Thomas Aquinas adopted the plan of the ' *Enchiridion* ' as the basis of his catechesis. ' Three things, ' he said, " are necessary to man for his salvation : he must know what to believe, what to hope, what to do. The first is found in the Creed, the second in the Lord's prayer, and the third in the Law. " For the period this arrangement of catechetical matter marked a great progress, for as a general rule, mediaeval catechesis did not place as much value on a complete systematization as did the author of the *Summa*. It was considered sufficient to fix the teaching matter, which in the

meantime had grown considerably, in a vast number of formulae to be learnt by heart, without attempting a distinction between the important and the accessory, the essential and the secondary. The seven capital sins, the seven gifts of the Holy Ghost, the works of mercy and the evangelical virtues, had as much attention as the Creed. St. Thomas reduced all to the essential: the Creed, the Lord's prayer, and morals, the latter following the order of the Decalogue. He explains the sacraments, which until then had been treated separately, in connection with the Creed. For he did not regard the 'communio sanctorum,' according to the usual interpretation as the Communion of Saints, but as the communion of sacred things, the gift of salvation, the grace acquired for us by Christ. This grace is communicated to us by the sacraments, through which the virtues of the passion of Christ operate. He therefore includes them in his explanation of the creed, thus giving proof of a profound understanding of theological connections.

4. This understanding, unfortunately, appears to have been lost at a later period, for even the catechisms of men like Canisius, Ripalda, Bellarmine, deal with the doctrine of the sacraments in a separate section, linked with the Decalogue, the concrete form of the third theological virtue; they have not even dared to set aside the various enumerations (mostly of moral content) inherited from the Middle Ages. This catechetical scheme, lacking in unity, is found again in the 18th century in the catechisms of the abbé Felliger through which it has persisted until recently in many places.

5. At the beginning of modern times another scheme appeared which left its mark, that of Edmond Auger, who, obviously inspired by the exercises of St. Ignatius, places at the beginning of his catechism (1563) the question of the aim of life. He no longer asks, with St. Thomas Aquinas, "What is necessary to man to win salvation?" or with Canisius: "Quis dicendus est christianus?" (who can be called a Christian?). But he asks: "Why has God created us and is maintaining us every day in the world?" He answers: "1) that we may know that our happiness is found only in God; 2) that we may fulfil His will; 3) that we may have recourse to God in our need."

Ripalda and the Westphalian educator Bernhard Overberg follow the same line. Later Deharbe will adopt the same starting point: "I have been created," so runs one of the first sentences in his catechism, "in order to know and love God, to serve Him and find happiness; if we are to reach this goal, we must 1) believe all that

God has revealed, 2) observe all the commandments of God, 3) use the means of grace provided by God for our salvation " (by which Deharbe means prayer and the sacraments).

The change is noticeable. The approach to the subject is established. The eternal truths are no longer, as before, immediately introduced without commentary. But man begins by asking questions. According to Overberg, the first four chapters of the catechism are simply the answer to the questions which every reasonable man asks himself. Man must ask, and he may experience revelation as the solution of his problems and questions. Yet we find, at least in the form used by Deharbe, certain defects.

Man is created to know and love God, serve Him and attain happiness. This sentence, extracted from the foundations of the exercises, is true enough, but placed at the beginning of the catechism it becomes a *petitio principii*. How do we know that we are created to serve God and find happiness ? And what is this beatitude which is our destiny ? Man, particularly modern man, is not prepared to accept blindly such affirmations. He is too attached to the concrete to be able to admit such general statements uncritically.

Moreover, even if we admit creation as a fact, is it the right point of departure for a Christian catechesis ? Our fund of Christian doctrine contains infinitely more than the bare ideas of creation and nature. Further, if, according to Deharbe, we must, in order to reach salvation, believe all that God has revealed, observe His commandments and use the means of grace provided by Him, does not Christianity appear more as a collection of commandments and duties ? And might not the will of God, presented as the ultimate reason which no man may question, be termed arbitrary ?

II. THE NEW TESTAMENT SOLUTION

In reality these things take on another aspect. When Christ begins His preaching on the Kingdom of God He says : " Do penance, for the Kingdom of God is at hand. " In the wonderful parables of the Wedding Feast, the Hidden Treasure, the Precious Pearl, He gives us a picture of the Kingdom of God. It is to sit at the table of Our Heavenly Father. We are invited by Him, and Christ knows He has been sent to call us to this divine wedding feast. Here the preaching is completely different from most of the attempts at systematization which we have just examined. It is more concrete, more living, more attractive. History invites us to conform to the original model of all Christian preaching : Christ's own catechesis.

We have just said : Christ began His preaching by saying : “ Do penance, for the Kingdom of God is near. ” If we ask, How is that ? He refers us to His miracles. “ The blind see, the lame walk, the lepers are healed... ”¹ or, another time, “ If, when I cast out devils, I do it through the Spirit of God, then it must be that the kingdom of God has already appeared among you. ”² For Him, the advent of the Kingdom of God is something which is taking place before the eyes of His hearers.

He Himself produces it. He has not come merely to teach, but to act. Christianity therefore is not first a doctrine, but action, the action of God with men. The words which explain it are only a commentary meant to illustrate the works of God. Hence a first and fundamental principle :

1. *Our Catechesis should follow the
History of Salvation.*

This has always been known, but not sufficiently applied. St. Augustine knew the ‘narratio.’ His little book “ De catechizandis rudibus, ” intended to guide the deacon Deogratias in his first catechetical instruction, contains a narrative of the history of salvation. To supply his friend Laurentius with a more systematic summary of Christian doctrine, he later writes the Enchiridion, in which he takes hardly any notice of the history of salvation. He does not succeed in harmonizing doctrine and the history of salvation and in the Middle Ages they are still kept apart. Claude Fleury, perhaps one of the first to consider this separation as intolerable, places a sketch of Sacred History at the beginning of his Historical Catechesis of 1683. But the intrinsic link is not yet reached. The catechism and Sacred History form indeed one book, but the doctrine is an abstract formulation of the contents of the history of salvation and does not by any means flow from it. The Tübingen theologian, Johannes Bapt. Hirscher, was the first to establish the link ; it is a pity that his work attracted so little attention in his own time. As far as we are concerned at any rate, our task today is to found our catechesis on the history of salvation.

A. To do this we must take Christ as our starting point, His divine-human personality, as revealed in the Gospels. His miracles show what He is and force us to take a stand. Thus we are enabled

1. *Matt.*, XI, 5.

2. *Matt.*, XII, 28.

to place youth before the fundamental choice : that of faith in Christ.

B. The study of the person of Jesus Christ leads naturally to the question of His mission. Christ has expressed Himself clearly on this point ; He has come to establish the Kingdom of God. He has expressed, not only in words but in deeds, the nature of this Kingdom : the victory over sin which the Son of Man had the power to forgive, which made the crowd wonder and praise God ;¹ the victory over Satan, whom He expelled out of the possessed ; the victory over all sorts of misfortunes, death above all, as proved by His many cures and resurrections ; finally the gift of life and even of eternal life, of which all earthly benefits brought by Him are but a pale shadow. The Kingdom of Heaven is life, as certain passages of the Synoptics clearly state : “ Better for thee to enter into life maimed... better to enter lame into eternal life. ”² And according to St. John, this life will be granted to us by a new birth in the Holy Ghost. On Mount Thabor and more so in the risen Body of the Saviour, this life is glory and beatitude, such beatitude that the apostles long to stay there and erect their tents. And the mother of the sons of Zebedee asks the Lord to let her sons sit on His right hand ‘ in His Kingdom ’ according to St. Matthew, ‘ in His glory ’ according to St. Mark.³

The reality of the Kingdom of God reveals itself in concrete, historical facts : the life and work of Christ. The abstract concept does not come first, but the vision ; the ideas of grace, life, Kingdom of God, only become vivid and attractive when they are part of the history of salvation.

The Kingdom of God does more than reveal our future glory, it opens our eyes to a new aspect of God : the Kingdom does not come without our collaboration. It is offered to us. It is God Who takes the initiative. He sends His servants to invite us ; the first guests refusing to come, His servants gather beggars from the hedges and crossroads. As a householder He comes early to engage workers for His vineyard ; at the third, sixth, ninth, eleventh, hours He comes again to recruit. He thus manifests His goodness, for He offers all He has. If we know how to give good things to our children, God will not keep His best gifts from us and He will give us the Holy Spirit. Thus He becomes our Father, and we His children. He wants

1. *Matt.*, IX, 8.

2. *Mark*, IX, 43.

3. *Matt.*, XX, 21 ; *Mark*, X, 37.

it so much that He is willing to give us all, if we ourselves seek loyally and humbly, like children, the Kingdom of God.

C. The offer of the Kingdom of God, work of His incomprehensible good pleasure, is yet only the beginning of the history of salvation. Its dramatic realization will be the outcome of a sort of struggle between God and man. "Men would not come to the light, for they preferred darkness to light." The reason is that "their works were evil," and the prince of this world ruled over them. To prove this we find many concrete events in the life of Jesus. The existence of sin, the domination of the devils, the necessity of redemption, reparation, penance, are not mere theological theses but first and foremost actual facts which are plain in the life of Jesus. The prince persecutes his subjects; the pious, the theologians, the priests accuse Christ; His own disciple betrays Him; the people throw stones at Him; the Roman magistrate condemns Him. The motives for this hatred are varied; the inexorableness of the struggle is everywhere the same. Personal enemies like Herod and Pilate join against Jesus. A single front is formed, cemented only by a will to resist Jesus: not He, but Barabbas! Whence this unanimous deadly hatred? We begin to see that it is the spirit of the contradictor of old, and Christ gives us the key to these events: it is the power of darkness.

D. The Paschal event is the great turning point of this struggle. The Resurrection, the Ascension, Pentecost, show Christ as the victor. Then He has received from the Father the Spirit which He will bestow on all flesh. Then men are vastly uneasy, they feel that for the world the hour of judgment is at hand. Many ask in their fear, "What must we do?"¹ And the answer comes: "Be baptized in order to obtain forgiveness of your sins and the gift of the Holy Ghost." The Kingdom of God is now on this earth. It grows as a body grows, receiving life from the head. The glorified Lord maintains living union with His Church by the sacraments. It is revealed to us by the very concrete historical event of Pentecost which is perpetuated down to our day and of which the initial phase is described in the Acts of the Apostles. At Pentecost when three thousand persons believed in Christ and sealed their faith by baptism, received the Holy Ghost and spoke foreign tongues, the Church is revealed. And when Peter goes to carry the gospel to the pagan Cornelius and the Spirit descends on this man while Peter talks, the

1. *Acts*, II, 37.

necessary role, though secondary because instrumental, of the sacrament and the hierarchical priesthood is gloriously manifested.

E. The final phase of the history of salvation is yet to come. This is the return of Christ. It may be here at any moment ; nothing essentially new will happen before-hand. In the meantime, the Kingdom of God progresses with incredible dynamism. It is placed under the law of the Cross, for the way of Christ has become the law of the way of the Church. The parables of the mustard seed, the leaven, the sower's seed sprouting in the silence, have long ceased to be mere parables. They have become a reality, abundantly illustrated by the history of the Church.

All this, which we have briefly considered, is at the same time, under two aspects, the contents of the creed, therefore (to echo St. Thomas Aquinas), the sum of what we are required to believe, and the history of salvation. The catechist must be aware of this unity and maintain it. Ideas and definitions are not the essential part, although we need them ; what is essential is that man should learn to know the living God, Who acts in history, has entered into relations with us in Jesus Christ, and with Whom we must continue our dialogue, under pain of losing all eternity. Ideas and definitions are relatively few in number. Insofar as we need them, let us find them in the work of the living God. Such is the first requirement for the contents of catechesis. The second proceeds from it.

2. *Our Catechesis must be Christocentric.*

It is obvious that the history of salvation centres on Christ. Yet we would like to insist now on this fact ; that a well constructed catechesis must not only follow the history of salvation but also be Christocentric.

Christ Himself links the Kingdom of God, the main theme of His preaching, to His own person. He identifies Himself with it to such an extent that He says without hesitation : " Whoever leaves home or brothers or sisters or parents... for my sake, " ¹ meaning, as St. Luke makes clear in the parallel passage, ² the renunciation of earthly goods for the sake of the Kingdom of God. But the Kingdom of God, like the possession of eternal life, has come to us already with Christ, Who is life, Dispenser of the Spirit and therefore Head of the Church. To believe in Christ is the act

1. *Matt.*, XIX, 29. *Luke*, XVIII, 29.

required of us by God. Whoever does not believe in Him is judged already. Christ works in the Church and His return will not occur without reason, but will be the natural outcome of a state of things leading from the beginning to this conclusion. Who will finally introduce the redeemed into the Kingdom prepared for them by the Father from the beginning of the world if not Christ, now first Author and Master of life ?

It is not necessary to insist here in detail on the mystery of Christ as the central element of dogma on which it sheds a vivid light. But let us note the great advantages of a catechesis built on this truth. The treasure of faith becomes a coherent whole and makes a general view an easy achievement. Many difficulties experienced by man, modern man in particular, regarding the Catholic Faith fall by the wayside. The Church, proclaiming herself the only Ark of salvation (*arca salutis*) outside which there is no salvation, does not provoke scandal, for she appears now, not as a power at the side of Christ, but what she really is, the community of those who believe in Christ and live on His life. A Christocentric presentation always places man before the fundamental choice : for or against Christ. Our countries may not possess many atheists, but they have few conscious and fervent Christians. As in the 18th century, many see the supreme value of religion in its efficiency. If anyone succeeds in leading a good life without any definite religion, all the better ! They have not yet understood Who Christ is and what is the Kingdom of God. Hence the sovereign importance of a very clear presentation of these mysteries.

One final word on the *place of morals* in the above scheme. That a systematic teaching of morals is necessary is in no doubt. But the question is whether we must deal with it separately or integrate it into a vaster scheme. Former catechists have taken very little notice of it. In this connection the 1955 German catechism has taken a step forward. After dealing with the Church and the Sacraments in the third broad subdivision of the Creed, it adds a section on life according to the Commandments of God. Then comes the explanation of the last articles of the Creed on the Last Things. We see at once the aspect under which morals are considered. The Christian himself lives in the world and must fulfil his task there, which is to collaborate in the establishing of the Kingdom of God. Hence the need for an organic connection between the teaching on the Church and the explanation of the law regulating this collaboration. Even from the point of view of the history of salvation, of which the general design is apparent in the plan of the Creed, morals

find their right place. The believers of Pentecost asked : “ What must we do ? ” This question is also on our lips when we hear what God has done for our salvation. In no case, however, must dogma and morals which form the contents of our teaching appear as a collection of injunctions and duties. They must be known or what they are : the good news of salvation.

The Bible, Source of Christian Doctrine

by Klemens TILMANN

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The encyclical of H. H. Pius XII on the Bible contains this pregnant sentence : “ In this treasure (the Bible) which came to us from Heaven, the Church sees the most precious source and divine guide of her dogmatic and moral teaching. ” The catechism, a summary of dogma and morals, must therefore for many reasons be penetrated by the spirit of the Bible and borrow its language ; it must follow God’s method of revelation, be biblical in structure and contents. Only thus will the teaching of catechism and the Bible become a single religious world for the child.

I. THE BIBLE MUST GOVERN THE ARRANGEMENT AND TEXT OF THE CATECHISM

1. *Organic and Historical Structure.*

God did not reveal Himself by means of clearly defined abstract treatises ; these are the work of theological science. God did not reveal Himself by formulae which only have to be explained, as for example, the list of the seven sacraments. The substance of the divine revelation is rather an *organism* in which the particular truths are intimately connected and react on one another. For instance, when we speak of baptism we are bound to speak also of God, Christ, grace, the Church, the theological virtues and Heaven. If we tell of the mercy of God, we shall probably mention Christ’s

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death on the Cross, the sacrament of penance and grace. Christian truths are inter-penetrating for the object of our Faith is an organism.

Moreover, the realities of the Faith are above all an *event*. This event begins with the creation, reaches its central point in the Life, Passion and Triumph of Christ, and attains its close on the day of the Last Judgment, which is at the same time the dawn of Eternal Life. Taking this history of salvation as the leading principle of Christian doctrine, we come to the great classification of the Creed : God, Creator of Heaven and earth ; the action of Christ in three stages : the Incarnation, Passion, Triumph, and the Second Coming ; the Holy Ghost, the Church and the Sacraments (remission of sin) ; the Resurrection of the Dead and Eternal Life, the consummation of the history of salvation.

Therefore, the new German catechism is *derived from the history of salvation*. The Creed, the methodical summary of all Christian doctrine, is its framework and model. The special dogmatic treatises on grace, the Trinity, the Sacraments in general for example, are inserted into this framework as judiciously as possible. At the same time, its method is *organic*. The great subjects (God, Christ, grace, the Church, the Christian Life) are woven into the web of the catechism, though each receives special treatment in the appropriate place.

In this way, the catechism reflects the character of the biblical content and the mode of revelation chosen by God.

2. *Text in Close Contact with the Bible.*

The organic and historical character of the Bible must not only shape the structure but also influence the style. A catechism composed only of brief questions and answers cannot take into account the organic coherence of the Christian truths, or the questions would be too lengthy. Nor can it consider the aspect of 'event,' which would require a narrative text and long explanations. But if biblical terms are to be adopted to express biblical categories, it must then take the form of exposés.

This is why the new German catechism is composed of exposés, 136 in all. Each begins with an *intuitive passage*, often a short biblical extract, generally narrative, which sets an event before the child, or in the case of a truth with a general bearing, a biblical example. The illustrations direct the child's eyes to the biblical event to which the intuitive passage refers. Then follows the exposé as such : a clear, practical explanation, suited to the child's understanding.

and in close contact with the Bible, from which it frequently quotes literally. The next section is composed of *questions without answers* on the salient points of the exposé. Then come *sentences to be learnt by heart* in the form of questions and answers. Here again preference is given as far as possible to biblical expressions, sometimes the very words of the Bible. In the *supplementary passages*, a paragraph consists entirely of quotations from the Bible and is headed " Word of God. " The paragraph " For my life " is also usually based on the Bible. Finally, the *exercises*, which accompany most of the exposés, draw the children within the sphere of Holy Scripture : research, collation of texts, answers to questions on the Bible, prayer with reference to a biblical event. The new German catechism has thus been influenced by the Bible, yet not exclusively.

II. THE CATECHISM IMPREGNATED BY BIBLICAL THOUGHT

Having considered the plan and text of the catechism, let us pass on to the principal Christian truths. Here indeed the Bible can and must become " the most precious source and the divine norm of dogma and morals. "

I. *The End of Man.*

Many catechisms begin by putting the question of man's last end and reply that man is on this earth to love God, serve Him and thus reach Heaven. This definition only partly covers man's aim. Jesus, the best of catechists, presents him with another and begins His preaching by saying : " The appointed time has come, and the kingdom of God is near at hand ; repent, and believe the gospel. " ¹ He puts before mankind the final goal in its entirety : the kingdom of God, whose triumphant entry into the world will be marked by the end of time. This covers the salvation, not only of the soul, but of the whole man ; not only of the individual, but the community, of all redeemed humanity ; not only the happiness of creatures but the glory of God.

This universal end of which the Bible speaks is in tune with present-day conditions, for according to the text, all values competing with religious values are subjected thereto. The immensity of the universe, atomic power, the great political powers, the materialistic paradise to come... all that is good in them is found in the Kingdom

1. *Mark*, I, 15.

of God ; all the evil in them is vanquished by God, all is purified and renewed. No longer does a wall separate earth from the Hereafter.

2. *God.*

Many catechisms, following the method employed by Deharbe about a hundred years ago, deal first with the conception of God from which they deduce the divine attributes : Being, Intelligence, Will and the moral attributes. This method is foreign to the Bible and to the child. God has not revealed Himself by abstractions but by deeds. By these actions, to which the revealed Word is added, He reveals His Nature and attributes. If we wish to take the Bible as " source and norm " of our teaching on God, our catechism must first speak of His action, and then of His essence. This does not mean that these lessons must be relegated to the end of the catechism ; they have their place at the beginning of dogma, according to the following scheme. For instance : God speaks to us ; thereupon we show His veracity and fidelity. Or else God draws good from evil, and we point out His infinite wisdom and power. God rewards good and punishes evil and we conclude that He is just and holy. Such an exposé not only induces clear notions in the child, but also gives him a living image of God, complete and moving, a reflection of revelation.

3. *Jesus Christ.*

The catechisms of the last hundred years often reduce their teaching on Christ to the following points : Jesus is Son of God and true God, His Incarnation, His death on the cross, His Resurrection Ascension and Second Coming, which last is only just mentioned. Only articles 3-7 of the Creed are explained. The text is almost silent on the public life of Jesus. The proclamation of the Good News, the holy life of the Saviour by which He glorified God and served man, by which also He became both our model and our master. Such a picture of Christ is incomplete and impersonal). It is useless to say that all this is dealt with in the Scripture lessons at school, for these only touch on particular narratives and do not trace a complete image of the Lord. How can children learn to know Christ reigning in Heaven as Doctor, High Priest and Pastor if we omit His activity as Doctor and Pastor during His public life ? How will they understand these same functions in the Church if we do not show them the original Jesus Doctor and Pastor in His earthly life ? Here also the Bible must be the source of the catechism. The children must learn the key ideas for the understanding of the New Testament. As regards Christ, we find in the German catechism :

Jesus messenger of the Kingdom of God ; Jesus lived for the Father ; Jesus took pity on mankind ; Jesus Son of God and true God. Then follow the questions on the hypostatic union, the Incarnation and a first lesson on the Blessed Virgin Mary.

4. *Redemption.*

It is useful to refer to the Bible for the explanation of the doctrine of the Redemption. Too many catechisms pass abruptly from original sin to the following thought : a Saviour was necessary and was promised ; this Saviour is Jesus Christ Who has redeemed us on the cross. Then the question is asked : From what has Christ redeemed us ? Frequently the answer is simply : from original sin. This is only part of the truth. What does the Bible say ? It is remarkable that the Gospels do not use the term ‘ original sin ’ nor a similar concept. Jesus does not say : You must first believe in original sin in order to believe in salvation. He proceeds otherwise. Addressing men present in the flesh before Him, as in the Sermon on the Mount, He tells them what they must be if they want to approach God Who is near them. He places before them the exigencies of salvation, so much so that the disciples, disconcerted, ask “ Who then can be saved ? ”¹ If we build up the doctrine of salvation on original sin only, sin and redemption have their place prior to the coming of the children into the world, hence are outside their lives. If, on the contrary, we start like Jesus at the actual guilt of men, returning from it to original sin, then the children recognize man’s present condition and that they themselves are in need of salvation. This realization of a personal need of salvation is the necessary basis for the acceptance of the doctrine of redemption.

The catechism begins with the lesson : the Son of God has been rejected by the leaders of the chosen people. It proclaims the messenger of God who manifests by signs the Kingdom of God, lives a holy life, full of love for men, but will not be received by them but will be rejected and put to death. This central event of world history throws a clear light on the guilt of man. Here is the second original sin. Here the guilt becomes actual and the need for redemption obvious. Here also appears the evil done to mankind by the first sin. Now it becomes easy to speak of the personal guilt of the children, so that the doctrine of redemption penetrates their lives, and no longer remains something foreign and distant.

When we explain the death of Christ, it is well to insist less on

1. *Mark*, X, 25.

the sufferings and death, the physical pain, than on the obedience and love, opposed to the disobedience and lack of love involved in every sin.

5. *The Resurrection of the Dead.*

When we compare the ideas of the faithful about the Resurrection and Ascension with the Bible statements, we again find certain deviations. These come from the catechisms which, for the most part, dwell on the reality and certitude of these events, but hardly mention their redemptive value. The thought expressed in the Easter preface is ignored: "Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit." ¹ Or, as St. Paul says: "He was delivered for our sins and raised again for our justification." ² St. Peter's First Epistle also stresses the salutary effect of the Resurrection: God has "begotten us anew, making hope live in us through the resurrection of Jesus Christ from the dead. We are to share an inheritance which is incorruptible, inviolable, unfading. It is stored up for you in heaven." ³ Yes, God has already "given life to us in Christ," "raised us up, enthroned us above the heavens, in Christ Jesus." ⁴ That is why a Catholic catechism must establish a close connection between the teaching on the Resurrection of Christ and on our resurrection by baptism, according to the pattern of the solemnities of the Easter vigil; it must also present the Resurrection of the Lord as the beginning and the pledge of our rising at the last day, and in consequence, as the source of all renewal.

6. *Christ, Seated at the Right Hand of the Father.*

The Bible presents us with a glorious vision of Christ and His activities between His Ascension and the Day of Judgment. Christ, entered into the glory of His Father, intervenes actively in this world's events. He continues from Heaven to direct the work He began on earth and to guide it to its goal. He sends down the Holy Ghost, calls Saul, delegates Ananias. Stephen sees Him standing, having therefore left His throne to share the fate of His witness. All the work of salvation has its origin in Him. He calls the apostles and sends them forth. He acts through His servants, gives them

1. Easter Preface.

2. *Romans*, IV, 25.

3. *I Peter*, I, 3-4.

4. *Ephes.*, II, 5-6.

speech and strength, opens the hearts of their hearers, ¹ leads them to conversion, sanctifies them in baptism, walks among them with the seven candelabra, ² lives in them as His members and feeds them with the Holy Eucharist. He will destroy Antichrist by the breath of His mouth and the glory of His coming, ³ and, finally, will judge the living and the dead and give the Kingdom into His Father's Hands.

Our catechisms give but a feeble picture of this glorified Christ and in consequence His activities are unfamiliar to the faithful. We hear nothing of it in treatises on grace, the Church, the Sacraments. What does baptism do ? is a frequent question. This gives the children the impression that it is a holy thing, but not that it is Christ in person Who acts.

In the apse above the altar the primitive Church represented Christ the Doctor, Highpriest and Pastor, sitting in glory and majesty. The faithful contemplated the " one Mediator between God and men " ⁴ and believed Him to be present at their services. Our catechisms ought to revive this picture. His presence should dominate the instructions on the Church and the Sacraments as the living centre of the entire work of salvation.

7. *The Church.*

There is hardly any section of the catechism which can not expect to find more light, clarity and life from the study of the Bible. If we compare the doctrine on the Church in catechisms influenced by the Counter-Reformation with Holy Scripture, the benefit to be drawn from the Bible becomes obvious. With what warmth and conviction the Church speaks of religion when we look upon her, not only as an institution of shepherds and their flocks, but as the community of the disciples of Jesus ! What depths she reveals as the Mystical Body of Christ ! What a dynamic inspiration she affords us when we consider her as the nucleus of the holy people of God, who will be His people for all eternity in the Kingdom ! What sanctity is manifested by her glorious function, less that of " leading men to eternal happiness " than to glorify God ! What light is shed on the dignity of the laity when they are looked upon no longer as merely the subject of the pastorate but when their part in the family, professions, parishes and public life demonstrates their share in the triple

1. See *Acts*, XVI, 14.

2. *Apoc.*, I, 12-13.

3. *II Thess.*, II, 8.

4. *I Tim.*, II, 5.

power of magisterium, priesthood and the government of the Church!

These few indications are sufficient. The matter of our teaching on the Church does not require a great deal of elaboration and an organic presentation has already pretty well covered the subject. It would be impossible, and even unnecessary in a catechism for children, to refer to all the Church's biblical metaphors and explain them.

8. *The Eucharist.*

Some sections of our catechisms reflect not only a kind of dogmatic and scientific speculation, but also the apologetic necessities of their time. This particularly applies to the lessons on the Holy Eucharist. In opposition to the false doctrines of the Reformation, certain points had to be defended. Thus the lessons stress the truths attacked; the bread is changed in the Eucharistic act; Christ is present; the priests have the power to consecrate and exercise it in the Mass. Then, often without any connecting link, the nature of the Sacrifice is dealt with, the liturgy of the Mass, Communion, worship of the Sacrament of the altar. This makes the doctrine on the Eucharist difficult to understand. Why not have a unified, simple and global teaching? Is there a more simple way, better adapted to the mentality of children? Yes, we find it in the Bible.

To start with, the story of the Last Supper shows us a holy event, not a holy thing. "*Do this in remembrance of Me,*" said Jesus. This 'doing,' very simple, consists of three parts: 1) Jesus takes the bread, 2) He says a prayer of thanksgiving and the words: "*This is My Body delivered for you, My Blood given,*" 3) He distributes the bread and wine.

From this Biblical event, easily grasped by children, the new German catechism develops the doctrine of the Eucharist. If they belong to a Christian family, the family meal has already made them familiar with the picture, for the food is brought to the table, grace is said, and then the meal takes place.

The three principal parts of our celebration of the Eucharist are a clear reflection of the biblical story: 1) the gifts are brought to the altar, 2) the priest recites the great prayer of thanksgiving and sacrifice by the words: *This is My Body, this is My Blood, and all answer, Amen,* 3) then comes the distribution of the consecrated food. On the basis of this act narrated in the Bible and again in the description of the Eucharistic celebration in the early Christian centuries, the other aspects of the Eucharist are explained: the Presence at the celebration and in the Bread, the doctrine of the consecration,

the characteristics of the sacrifice, their connection with the sacrifice of the Cross, communion, the Eucharistic cult and the liturgy of the Mass. The children always have before their eyes the whole of the sacred act.

9. *Morals.*

At first sight, the catechism seems to borrow its teaching on morality entirely from the Bible. In most cases, the biblical formula is adopted : the First Commandment and the Ten Commandments of God, with the addition of those of the Church. In reality this is where the catechism is most foreign to the spirit of the New Testament. The Old Testament commandments cannot be the primary source of the New Testament attitudes and Christian life.

A. The two essential points of New Testament morality. — Jesus' first demand : Conversion, rests on the preaching of the Good News : " The appointed time has come, and the kingdom of God is near at hand ; repent, and believe the Gospel. " ¹ Jesus does not derive His appeal from a commandment, but from a reality, which is God's gift : the Kingdom which is near. St. Paul follows the same course in saying : " Because you are risen with Christ, enter into a new life. " ² " You must befriend one another, as Christ has befriended you. " ³ " Have you never been told that your bodies belong to the body of Christ ? " ⁴ Here and in many other passages, Christian life appears as the response to the action of God or to a new state of grace founded on Christian baptism. Being and action, the redemptive work of Christ, and life are closely united. The New Testament attitudes and sentiments do not therefore derive from the first Old Testament commandment but from the work of salvation. In the light of salvation also such commandments as " Thou shalt not steal " must be considered in the light of a higher aim towards which we must tend without ever fully reaching it, as we try to fulfil the great commandment to be perfect, ⁵ and many others put before us by Jesus in the Sermon on the Mount and other teaching. Morality is an integral part of the order of salvation in the New Testament ; to be and to act are closely associated.

1. *Mark*, I, 15.

2. See *Rom.*, VI, 4-14.

3. *Rom.*, XV, 7.

4. *I Cor.*, VI, 15.

5. *Matt.*, XII, 48.

There is another aspect of New Testament morality : Jesus does not mention explicitly a number of things such as property, sexual life in marriage, states of life, education of children. He leaves these to natural reason, enlightened by the Holy Ghost. He is silent and leaves to speak for themselves the realities of creation and¹ their laws revealed to us by life. Yet in the parable of the Steward He teaches that we are not the masters and that we are expected to give an account of what has been entrusted to us. We are not servants who must be told all they have to do, but administrators, who must keep their eyes open and act on their own responsibility. This quality of steward in the world extends to the whole of our human and moral life.

B. The essential attitudes required by the New Testament. — The first consequence to be drawn from the above remarks is this : in the catechism also, the New Testament precepts and Christian behaviour must rest on the new order of salvation, as a response to the divine action and a development of the new being which we have received from God. The German catechism has taken this into account.

a) Each lesson on God, Christ, Redemption, Grace, the Church and the Sacraments contains an answer from man, and therefore an application to Christian life. Thus the interior dispositions, virtues and Christian sentiments are constantly upheld and the children learn to act as Christians.

b) The relations between the principal Christian virtues and the principal sacraments, particularly baptism, are fully explained. Before baptism comes conversion, which must precede adult baptism. Afterwards, the catechism passes on to Faith, Hope and Charity towards God and our neighbour, the imitation of Christ and prayer, exteriorization of the life of the baptized person, the practice of the infused virtues and exercise of our new state as children of God. After the Eucharist, the Sacrament of Penance is only dealt with after consideration of certain aspects of Christian life : temptation, sin, the virtue of penitence, a fundamental Christian virtue which already contains contrition and resolution. Then only is the sacrament of penance introduced, when the act of penance, involving the personal return of man to God, is raised to sacramental rank. Thus the teaching of the main Christian virtues is in line with the New Testament.

c) Our attitude towards the natural order of creation. How are

we to act in cases which the Lord has not explicitly mentioned ? In matters of natural morality (ethics) which concern our attitude to the realities of this world ? One thing is clear : the Ten Commandments are not the sole criterion on this point. If they were, conscience would be limited to certain realms of action while unable to grasp others ; besides, these realms should be governed by the spirit of the New Testament and not of the Old.

The German catechism treats this aspect of morals after the Sacraments and the fundamental Christian attitudes. This implies that we enter into these spheres of our life in our quality of children of God, men renewed in Christ, living a new life which makes our faith and charity bright and bold. But where can we find the exterior norm for our action ? This is given to us in three stages.

The first is the reality of the created world, the order of creation. We are bound by its laws, compelled by its exigencies. For instance, property, the family, the State, our bodies, the sexes, animal life, etc. We must observe all and perceive the intentions and precepts of God. What we have to do is deduced from what exists. It is the teaching of St. Thomas in his treatise on the virtue of prudence. The steward does not perceive his duties mainly in orders received but in the realities of his charge. " What are the needs of this animal ? This field ? " he asks. " What is my duty towards my wife, my children, the State ? " asks the Christian. These observations form the gist of the first lesson on general morals in the new catechism, headed : The order established by God in creation.

The order of creation however, cannot be the sole norm for fallen man, for his knowledge is perverted and his will subject to temptations. Thus certain exigencies of the order of creation are signified to him by God in the Commandments properly so-called, namely the Ten, the " manner in which the world is to be used, " expressing the will of God to men.

The words and example of Christ are the third source of morality. He is the perfect steward, because He is the Son. He gives us also the universal commandment of love, which must dominate our whole conduct. In the light of these three norms : the order of creation, the commandments and the word and example of Christ, man can by his *conscience* aided by Grace and the Church's teaching, know what is right, what is God's will.

Special aspects of morals also follow three stages in the new German catechism (Lessons 94-126). Earthly realities are first considered from the point of view of children of God. The 4th commandment for instance brings the question : What must the parents be for the children ? The duties which derive from it are confirmed by

the commandment of God, which then appears, not as an obstacle, but as a help towards a better reality. Finally, the commandment is enhanced by a thought from the New Testament, the example of Christ or one of His or of the apostles' sayings.

This moral teaching seems to conform to the directives of Pius XII according to which the Bible must be the most precious source and the divine norm of the Church's teaching.

III. ADVANTAGES WHICH THE CATECHISM DERIVES FROM THE BIBLE

Having considered the most important points of Catholic dogma and morals, we have seen what an asset the use of the Bible is to the catechism, how it not only enriches its text, but leads to wonderful improvements of which the chief ones are as follows :

1) The catechism is enriched by the adoption of the plan, ideas and style of the revelation of God, Himself model of catechists.

2) The Bible is the inspired word of God. In adapting itself to this word of God the catechism adapts itself equally to the action of the Holy Ghost Who speaks in the Bible and desires to work in us and in the children through the catechism.

3) Faith and life are closely related in the Bible. Such a relationship, if observed in the catechism, results in a fruitful interaction evoking an ever more living faith and a deep life of faith.

4) What is written in the Bible is written for our salvation. Inspired by this spirit the catechism is no longer an arid instruction on the Catholic religion but tends to the aim appointed by God in His revelation and towards which we must guide the children, their salvation in God.

5) Throughout the Bible there is unity and simplicity : God has created the world and man, has sent His Son, Who calls us to the Kingdom of God, has been given to us as Master and Lord, has redeemed us, preceded us, inhabits us and guides us by His grace, will accomplish what He has begun and remit all to his Father, or more briefly : God has sent us His Son Who leads us to the Kingdom of God which is near. Indeed, in its greatness, it is a very simple story. It contains all the matter of the catechism.

6) The last sense of the Bible rests on the revelation of the glory of God and the entrance of man into this glory. It must be also the last sense of the catechism, aligned on the Bible. The catechism is meant to make known to the children the wonderful revelation of God, to teach them to praise and serve God here on earth and in eternity. If it does this, it fulfils truly its function.

Liturgy and Education in Faith

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Fortunately, the contribution of the liturgy to modern catechesis is placed among the 'highways' of religious formation in our programme. We thus quickly see the great services rendered by the liturgical revival to catechesis. It may be a moot point which of the two, the biblical or the liturgical movement, has given the first and most powerful impetus, but it cannot be denied that without these two movements there would have been no new catechesis. 'New catechesis,' that is to say, progress in pedagogical method, adaptation to fluctuating needs, the varied dispositions of hearers and particularly a new source of inspiration.

From the historical point of view it is hard to imagine the new catechesis coming into existence without the biblical and liturgical revival. It is, moreover, not merely a matter of history, but also of intrinsic relationship. This impetus coming from the liturgical revival must continue. If the "catechesis for modern times" is to be more than a transmission, even though pedagogically more and more perfect, of statements of truth, if it is to be an education to the life of faith, hope and charity in and with the Church, the liturgy must still 'accompany it.'

This historical survey of the services rendered to catechesis points the way to a certain extent to the more extensive subject which has been given to us: "*Liturgy and Education in Faith*." In order to develop it we will show first of all that the liturgy is not a catechesis in the strict sense, but in a preeminent sense: it is more than a catechesis, it is the re-presentation of salvation. In the second part, we will go deeper into this pre-eminent catechetical role of the liturgy by studying its relations with education in faith, from both the formal and material aspects.

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I. LITURGY AND CATECHESIS

1. *Liturgy, eminent catechesis.*

If my theme had been "Liturgy and Catechesis" I would have said quite frankly that the liturgy is unquestionably a catechesis of great value; at the same time, however painful it would have been to me, I would have been compelled to add equally forcibly that the liturgy is not a catechesis in the generally accepted meaning of the term.

On the one hand it would be asking too much of liturgy; teaching is teaching and even the most enthusiastic liturgist would readily agree that the liturgy does not satisfy the needs of effective teaching in point of method and systematization. Further, however deeply the catechist is steeped in the spirit of the liturgy he cannot overlook the fact in his teaching that the setting forth of the Christian truths is not the kerygma in the true meaning of the word. In other words, it is correct to say that the liturgy is living *dogma*; but it is not living *theology* and no wise "paidagogia eis Christon" would forgo the help of theology.

That is one point of view; here is another which is more decisive. To consider the liturgy as a catechesis is to ask too little of it and thus depreciate its own particular value. The liturgy is much more than a catechesis. The 18th century efforts towards revival did not take this into account and were thus severely handicapped; on the practical side, however, they shewed wisdom and a real solicitude for souls.

The liturgy is a higher catechesis. Just let us think of the way in which it introduces us to the school of prayer: prayer of praise and supplication, prayer in common and silent prayer; this in all simplicity and in all plenitude. Let us think too of the continual insistence on concentrating our attention on the essence of Christianity: it concerns solely Christ made man, crucified and glorified. It is the undeniable message of all Eucharistic celebration during the whole of the liturgical year. The Church does not know Christ "secundum carnem" but "in mysterio," in the mystery of the total Christ, Who is head and body, a body invigorated in His spirit so that we may not only be called children of God, but also be so in reality.

The wide interest shewn in our time in the pastoral value of the liturgy by the higher authorities in Rome well confirms this certain truth, namely: the liturgy is an eminent catechesis. Their reforms implicitly exhort us to take new stock of the pastoral value of the whole liturgy.

2. Liturgy is more than a catechesis.

The liturgy is more than a catechesis for it is life, action, re-presentation of salvation ! Thus understood, it becomes the indispensable factor in a life of faith, the final aim of Christian formation. In the liturgy we have the presence of salvation ! It is not merely the payment of a ransom two thousand years ago with a view to ensuring our redemption ; neither is it merely a matter of ‘ means ’ put at our disposal on earth so that we can fulfil the necessary conditions for salvation in the future. No, eschatological salvation is a presence ; it exists in time and its place of predilection, of manifestation, is in the mysteries of the Church. You know St. Leo the Great’s striking and profound saying : “ What was visible in our Saviour has passed into the mysteries. ”

Now the end of time has come. It began the morning of the day on which the Lord rose from the tomb ; the Easter morning sun shines on the journey of the Church calling to her Saviour : “ Come, Lord Jesus ! ” We are absolutely sure that these last days will end in one which will have no evening. Their hidden glory is hardly concealed under the veil of signs pregnant with reality, and this glory, its source and sovereign plenitude, is to be found where the community, reunited around its Saviour, celebrates the Eucharist and proclaims the death of the Lord until He comes again. The Christian community then confesses that it lives on the death which gives life — the life received at baptism, in which we are crucified and die with Christ, to rise again with Him. When the Christian assembly, full of gratitude, proclaims this death, it praises God, Who by grace bends towards the sinner ; the ever living presence of this mercy which pursues the sinner is called the sacrament of penance, by which we present ourselves with the Son at the tribunal of the grace of the Father. When the Christian assembly proclaims this death, it confesses that if it forms a community of worship it is because, as the most precious fruit of this death, the Spirit has been given to all flesh. It thus lives in a continual presence what was visibly sealed in the unique act of confirmation. As for the indissoluble union of Christ with His Church as bride, it is the task and the greatness of the sacrament of marriage to represent it in an efficient sign of grace. When the Christian assembly proclaims this mysterious death, it draws our gaze to the passing from this perishable world to the eternity of new heavens and a new earth ; the unshakable faith in this promise is visibly manifested in the sacrament of extreme unction.

These considerations are not foreign to our subject, as might be

thought. On the contrary; have we really spoken of anything other than "the liturgy as education in faith?" But more technical information is required; we have to consider the formal and material contributions of the liturgy to education in faith.

II. THE LITURGY AND EDUCATION IN FAITH

1. *Formal Contribution of the Liturgy to Education in Faith.*

What is the educative role of the liturgy with regard to faith? We shall reply to this question by proceeding from the exterior to the interior, to the essential.

Any living celebration of the liturgy presupposes advanced teaching, requiring much work from teacher and pupil. And these newly acquired facts cause others to be desired, so that there is a growth "from faith to faith" (*Rom.*, I, 17).

But this help which education in faith receives from an effective orientation of teaching towards liturgical celebration is not only *quantitative*. It is of the highest *quality*. This is how: in preaching through the liturgy *the word of God is an efficient sign*. Taking our inspiration from St. Augustine who calls the sacrament "verbum visibile"¹ (the visible word) we can justly call the liturgical word "sacramentum audibile" (the sacrament perceptible to the ear). These formulae are not merely phrases. Exegetical science bears witness that the synoptic gospels themselves (there can be no doubt concerning St. John) do not wish to describe the life of Jesus only, but to give us the preaching of Christ seen in Jesus of Nazareth. The same thing happens wherever liturgical preaching takes place. It is not chiefly a report on past events or a moral teaching; in it, the word of God comes to us in spirit and in power. The spirit and the power are divine attributes; hence, in liturgical preaching God meets us in Christ, His Word. He is there with that power which urges and calls us and makes every encounter with the liturgical word something infinitely more than a useful lesson and a salutary reminder, for this summons sets us before a choice. And He is there with the creative power of His Spirit which, in this encounter, makes the 'Abba, Father,' rise from our hearts, signifying obedience and surrender, and so vivifies us.

By this liturgical word, well understood, our own words become a true teaching on faith, an education in faith. We cannot speak of

1. *In Joh. ev.* tr. 80, 3.

education in faith in the full sense unless this education (to say nothing of its scheme and method) shares in the extraordinary nature of the event which is so important : the meeting with the word proclaimed by worship. How can this take place if it is not directed towards worship ? But the formal contribution of the liturgy does not stop there.

We have considered up to now the liturgy and education in faith as two distinct things, having mutual relationship. There is much more : they interpenetrate. St. Ambrose expresses this wonderfully : *Fides tua pleno fulgeat sacramento* : the external celebration of worship is a constitutive element of interior faith. In man, the outward execution of an act and a ceremony is not only the *expression* of an inner reality, but a *factor constitutive to its full development*. For example : Our sorrow is not really deep unless we have to weep ; this external phenomenon does not merely accompany pain, it gives it its full value.

Apply this to our subject. The concept of ' sacrament, ' in the widest sense, dominates the whole liturgy. And the sacrament of the New Covenant is called : presence of salvation under a *sign* : Presence and invisibility, these two objective facts can only be united by *faith* ! The sacraments are " *protestationes fidei*, " a key formula in the sacramental theology of St. Thomas. If, during our pilgrimage on earth, our salvation is there without being manifest, who does not immediately perceive how much the eucharistic celebration of this sacramental state of salvation requires faith, urges us to pass from faith already received to a faith greater and more living !

For it is not as though faith and the sacraments were two different ways to the same goal, vivifying grace ; on the contrary faith finds in the visibility of the sacrament the sovereign possibility of its ' protestatio ' of its gratitude ; in the sacrament, it finds its body so to speak and its human dimension.

In this sense the celebration of worship is the constitutive factor of a faith come to maturity. May we be allowed to explain by further details. If the community does not gather in one place, does not come together " for the breaking of bread and prayer, " the faith in its spiritual community remains incomplete. Moreover, the most concrete language must recognize that it can only grasp a part of the reality and this impotence is doubly felt in the case of a supernatural truth. Finally, as according to the wisdom of this world itself, only the pure can know what purity is, do you think that it can be otherwise in the domain of supernatural truth and its application to life ? That would be to deny the wisdom of St.

John, for whom the key of intelligence of the truth is to act the truth " *veritatem facere*. " It is only when we act truly (and this is excellently achieved in the liturgical celebration which re-presents salvation) that we have that spiritual sense which makes us sensitive to the breath of the Spirit. We perceive it in the Holy Scriptures, in the house of God which is the Church, and in the outer world, in which the apparently most profane spheres are traversed by His breath. To be docile to this multiform breath of the Spirit, it must be experienced inwardly in praise and thanksgiving, obedience to the commandments and a readiness to accept His orders.

2. Material Contribution of Liturgy in Education in Faith.

The *material* contribution cannot be separated from the *formal*. Our comments will deal only with the Eucharist, for among the other liturgical acts it is the highest and most fruitful realization of the " *veritatem facere* " (to act the truth). Let us state at once that this material help of the liturgy is especially a teaching on the Church ; it reveals to us her reality and primacy. Is this not a necessity, expressed some decades ago by this happy phrase : " The awakening of the Church in souls ? "

It cannot be stressed too much that if before God we are persons, individual entities not interchangeable, it is because we have become members of His Body ! If that is our being, it is also the law of our acts, and of that Christian act which is the noblest, *prayer*. There is not one of us who does not perceive the immense task awaiting us !

The well known formula of the Creed " *credo communionem sanctorum* " gives us an overall view of these questions. This formula expresses very truly the common participation in *holy things*. That is to say, in the Eucharist and the sacraments (and not the " community of saints ").

Therefore, if it is true that the Church exists only because Our Lord constantly re-presents anew His sacrifice for her and is in the midst of her, tangible by the sacrament, how can this be better understood than by taking part in this sacrifice and this sacrificial meal ? Now, the fundamental participation in these ' *sancta*, ' holy things, takes place in worship. When shall we better experience the special choice of God, Who has saved us from the ' world, ' than in the united community protected from outside by the walls of the visible Church and gathered round the altar, on which virtually always resounds the deacon's call : " *Holy things to the holy.* "

You all know what an essential factor in the Christian consciousness is this experience of the call of God, Who has called us away from the ' world ' and transferred us to the kingdom of His Son : it is the fundamental motive of the eternal thanksgiving, the Eucharist. And you also know how this experience is threatened today when the consciousness of solidarity with the ' world ' through sin is making such terrible progress.

" Why is man on earth ? " — we all know and could say eloquent things on the subject. But only when we live the grandeur of adoration in the community at prayer, will this knowledge increase and be freed from all bitterness. With the mentality of modern man, this action of the liturgy is not only accessory !

The Church is the Church of the ' *Leitourgia* ; ' we can only understand her in ceremonies of worship. She is also the Church of the ' *diakonia*, ' service in the spirit of charity. Each Christian knows the central place which charity should occupy in his life ; he also knows that its root is in the sacrament and sacrifice of the altar. It cannot be too much stressed that the love of God and one's neighbour is the first and greatest commandment. But we shall not grasp its shades of meaning unless we all become one in sacramental participation in the flesh of our Saviour. Then we shall understand that this commandment is not a commandment " which comes from outside, " an appeal to our generosity, but is essentially an emanation of our Christian being ! Whoever eats in common at the table of the Lord has no other choice : either turn a sign full of reality into a lie or (according to the language of St. Paul in his letter to the Ephesians) " love his own flesh. "

When we discover in the celebration of the Eucharist that we are among the privileged who can meet round the altar, where the sacrifice for the salvation of the world is being renewed, then we understand that the Church is not only the Church of the ' *leitourgia* ' and the ' *diakonia*, ' but always the Church of the ' *maturrein*, ' of witness too. And if it is so, our readiness to be sent, our readiness for the apostolate is not only a possibility relying on the decision of our good will, but an intrinsic law ! (By this we mean : we are not lowering the liturgy to a ' means ' of pastorate and apostolate. The liturgy is not primarily evangelization, but it ought to provide evangelists...)

The juridical Church herself, the hierarchy, becomes a greater spiritual acquisition in well celebrated liturgy than by teaching only. Some may say, can the celebration of the holy mysteries give the key to this aspect of the Church, which is a stumblingblock for those outside and very often provokes a certain disquiet among

those inside ? It is so, however. When he who presides the Eucharistic celebration breaks the bread of the word during the prologue to the Mass, that is the moment when, in our Christian life, we are really certain that the unadulterated truth can only be sought and found in the hierarchical Church. Even the idea of jurisdiction, apparently so foreign to the mysteries, is intensely clarified by the Eucharistic celebration : all jurisdiction and all discipline have their origin in the care not to give access to holy things to any but saints.

Perhaps some will have remarked that practice has not been touched upon. But it will be dealt with in the discussion groups, where the great difficulties met with can be discussed from the practical point of view. Those who have the liturgical revival at heart have every reason to look at things calmly, and even to be optimistic, confident in the promise of the Lord. That the community proclaim the death of the Saviour in the sacred ceremonies until *He* comes again, is not so much a promise as an order ! A promise that the celebration of the holy mysteries shall take place until the end of the world, a promise also that this celebration shall not be emptied of its substance, for the Church, the inseparable bride of Christ, not the synagogue, is the community of the Lord for ever. The signs, too, cannot be vain : their efficacy *ex opere operato* will always remain, but also, in their shadow, the Christian community will always adhere to God in faith and charity. For these signs cover both the re-presentation of the salvation irrevocably offered by God and its victorious realization.

As the realization of salvation connotes a faith which is pure and unadulterated, the *lex orandi* of the liturgy will keep the *lex credendi*. As this realization requires that the visible signs (like symbols) let the invisible shine through them, the visible form of the celebration leads us " in amorem invisibilium. " As this realization requires that faith shall fructify and radiate, the community which proclaims the victorious death of the Lord in the liturgical anamnesis will always be the salt of the earth and the city on the hill !

The Lord, Author of the promise, will bless our humble efforts towards an increasingly living celebration of the holy liturgy. And this liturgy will always be the unfailing source, the unwearying animator and the irrefutable confirmation of the Faith which has overcome the world.

The Role of Gesture and Chant in Religious Education

by James CRICHTON

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If we are to understand what is the part played by gesture and chant in religious education we must be clear about the end and purpose of religious education. One of the achieved results of the catechetical advance of the last fifty years is that religious education is seen as very much more than an attempt to insert into the heads of children a certain amount of doctrine and the principles of moral conduct. It is agreed that Christianity is life and that education is an initiation into that life, which is none other than the Christ-life flowing in the Church. It is agreed, on the other hand, that the child or indeed any human personality is so much more than a mere reasoning mind, a thinking machine bombinating in a body. We have learned that not only must religious instruction address itself to the *whole* personality, but that the whole of the personality of man must be formed and shaped so that he can take its full part in the life of the Church and ultimately in the society in which he lives.

I. THE LITURGY, THE FIRST ESSENTIAL ELEMENT OF RELIGIOUS EDUCATION

If these assumptions are accepted, it is clear that the intellectual presentation of the Faith forms but a small part of the whole process of religious education. It is a necessary and fundamental part, for if the Christian does not know the content of the Creed it is obvious that he cannot live out its implications in his life. But further, it has been found that if religious instruction, simply as

1. See the biographical notice in *Lumen Vitae*, IV (1949), p. 332. — Address: 14, Priest-Lane, Pershore, Worcs., ENGLAND (Editor's note).

instruction, goes no further than presentation of the Faith in largely abstract terms, it is ineffective. Even in the classroom and at the humblest level, it has been found that *the teaching of doctrine requires symbol*, i. e. first the verbal symbol, or the seeking for concrete terms that are nearer poetry than theology (as e. g. the language of the Bible), if the child's mind is to grasp the truth. It *requires, further, means of expression, 'activity methods'* if the truth is to be absorbed and become part of the life of the child: Drama, painting, drawing, mime, choral-speech, and all the other techniques that are now common in schools in many parts of the world.

This is but to show that the human person is a body-soul creature, a psycho-physical entity, and that if we are to be faithful to the methods of Christ in proclaiming the Gospel, we too must have respect for the nature of man. It has been said often enough that man is a sort of sacramental being in himself. He receives knowledge through his senses which provide him with the raw material for spiritual ideas, and these ideas he cannot use or express without material means, words — the most refined symbols but none the less symbols — gestures (that express joy and lamentation), song, poetry, music, and dance. All these incidentally are found in religion, and ritual sacrifice is a perfect reflection of the nature and needs of man, as the Council of Trent observed when in the lapidary phrase it said that Christ left a visible sacrifice “as the nature of man requires,” *sicut hominum natura exigit*. For the offering is the sign, as St. Augustine said, the symbol, of interior sacrifice — the will to give even unto death — which is externalized in the ritual offering, whatever form it may take.

Thus we see that through the nature of man the aims of religious education and the liturgy begin to converge. Each is concerned with the whole man and each in different ways seeks to reach the whole man, body, mind and heart. Naturally, the Liturgy has an efficacy — it conveys a supernatural-ontological reality — that Catechesis can never possess (though it is not always remembered that in so far as it is an apostolic work it is the means of actual grace), yet the approach, the method, and if we look at liturgy from a purely pedagogical standpoint, is the same.

The method of the Liturgy is *totally sacramental*: it conveys sanctification by physical means, the sacraments, and it enables us humanwise, though through Christ our Lord, to reach God in sacrifice through human symbols, the bread and the wine. To this is to be added the vast orchestration of movement, ceremonial,

poetry, music, chant, the use of precious stuffs and metals, lights and oil and wax — all the elemental things of human existence, — which used in the context of Liturgy become sacramental, not only speaking to the mind and heart, but, through the Church, becoming means of grace. If in our own time the Liturgy has not been for most the visible sign that it should, if it has, in the course of centuries, become over-ritualised and moved away from the mental and emotional grasp of the ordinary people, yet the signs are now that it will soon once again be in the phrase of Father Jungmann, *durchsichtig*.

That, pedagogically speaking, there was this close relation-ship between Liturgy and Catechesis in the early centuries we know, and we may take the summing up of that period by Father Jungmann as an aspiration for the future: “ Die Katechese steht in enger Berührung mit der Liturgie: Ostern als Tauftermin, Teilnahme an der Katechumenenmesse, Feierstunden im Laufe der Unterweisung. Die lebendige Beteiligung am liturgischen Leben war dann überhaupt der vorzüglichste Weg, auf dem sich das nötige religiöse Wissen im einzelnen Christen wie in der Gemeinde erhalten konnte. Die Liturgie, deren Formen noch durchsichtig waren und deren Sprache ja verstanden wurde, war gewissermassen die Fortsetzung der Katechese und ihr Ersatz für diejenigen, die als Kinder getauft worden waren ” (*Katechetik*, p. 12).

But it would be a mistake to regard the Liturgy merely aesthetically, as a grand piece of choreography, satisfying the sensuous needs of man — though in a measure it does that — or as a mere piece of activity, even sacred activity, which exists for its own sake. At that level it would be no more than a pedagogical trick, a method that has its importance it is true — for man is not a pure spirit and cannot worship as such — but which would confuse the means with the end. The Liturgy is an *action*, a *sacred action*, a *drômenon*, which enshrines and conveys in different ways a mystery, and the fruits and power of a mystery. This is none other than the whole mystery of Christ in his redeeming life, death and resurrection. This in its liturgical, sacramental presentation, sets out, if for a moment we may borrow the language of Dr. Jung, the great archetypes of the unconscious which must be confronted with the conscious at regular intervals, as it were ritualistically, if the mental life of man is to be kept whole and sound. The liturgy of the Easter Vigil, for instance, with all its rich symbolism, with the theme of dying that we may rise to life, with the re-enactment of the rebirth through the crea-

tive element of water, with the dispelling of the primeval darkness by the light of life, satisfies the deep psychological needs of man at every age and stage of development. At this level of deep psychology, there is no more fundamentally formative factor in religious education than the Liturgy, provided it is understood, lived and taken part in.

Moreover, with this penetration of the deep places of man's spirit there is the sacred co-efficient of the working of God's healing grace, and once the soul is laid open by the liturgical action, there is no saying what the Holy Spirit may not do to form in man the image of God.

The whole of the Liturgy, with its ritual actions, with its poetry and music and colour, all that might seem in the view of Guardini a mere playing before God, exists to open the soul to the inspirations of God, and to convey to man through his senses, through his imagination, through every part of his personality that is accessible to the action of liturgy, the saving power of the mystery of Christ in his life, death and resurrection. That in the last resort is why the Liturgy is primary and fundamental religious education.

With this we may link *the importance of the Bible*. For the liturgy is not only the ministry of the sacraments, but is also the ministry of the word. From our point of view here the importance of the Liturgy is that it follows that pattern of the history of our redemption, and does not approach doctrine as an abstract formulation of revealed truth. In the course of the Liturgical Year we are led to the contemplation of the great phases of God's redeeming activity, from the beginning of time when the first promise of redemption was made to the final working out of the redemptive process at the Last Day. Advent, Christmas, Lent and Easter, Pentecost and the teaching of the last things — the eschatological theme — convey this message to us. What is more important is that it is not just teaching addressed to the mind, or even to the imagination through the concrete symbols of scriptural language, important as that is, but it is a presentation to us of the saving truth in function of the liturgical action : we are called not merely to think about it but to *live* it through the celebrations of the feasts of the Church. As the Holy Father teaches in *Mediator Dei* (176) " the liturgical year... is no cold and lifeless presentation of past events, no mere historical record. It is Christ himself, living on in his Church... " The mysteries of his life " are still now constantly present and active... (and are) sources of divine grace for us by reason of the

merits and intercession of the Redeemer " (ibid.). Thus if children are not only taught the meaning of the Liturgical Year but are given opportunities to live it, as, for instance, in Holy Week, at Candlemas and Ash Wednesday, the formative influence of Christ our Lord will be given full play in making them more like him. What it comes to is that the Liturgical Year itself, far from being a subject of merely academic study, is but another means, and at the practical level, perhaps the principal means, by which the effects of the Mystery of Christ are conveyed to the soul there to work their power in its depths.

II. THE ROLE OF GESTURE IN RELIGIOUS EDUCATION

Let us examine in greater detail first the place of gesture in religious formation and then that of music.

It would be a mistake to think of the liturgy itself or of any classroom training for the liturgy as mere activity that is aimed at keeping children quiet or even at retaining their attention. It will do both these things, and there will be circumstances where that will be desirable (backward children, mentally deficient children, circumstances, where instruction has to be given away from school, etc.). *Gesture in the liturgy is primarily prayer.* When we genuflect, we are praying even if we say nothing ; when we stand at the Gospel we are honouring Christ ; when we walk in a procession we are honouring God or beseeching him through the saints. In the course of time, to many if not to most of the actions of the liturgy have been added prayers that are a commentary on them. These prayer-commentaries may be desirable (to remind us of what the actions mean) but they are not necessary if we bring to these gestures a religious, worshipping attention. In the over-intellectualisation of religion in the last four or five centuries, the notion that action itself can be prayer has been too often overlooked. The great *actions* of the Mass are the most important parts of it, offertory, consecration and communion, and in the days of St. Justin the Martyr the offertory was done, it would seem, without any prayer or psalm at all. Gesture, then, is prayer, and may be as much a raising up of the mind and heart to God as the most fervent vocal prayer, or even the silent prayer of the contemplative. The raising of the hands in the gesture of the *Orante* in the early church — an action still preserved by people like the Breton peasants — is not only one of the most beautiful religious gestures that exist but also one of the

most perfect prayers. And is there anything more satisfying than the complete prostration to express our sense of sin and repentance, our need of God, our unworthiness before him when we come into his presence, to worship him? It is indeed a pity that our modern liturgy makes so little provision for movement, for these gestures on the part of the people, and it is to be hoped that in the coming reforms, room will be made for them. The procession — the last remains of the sacred dance about which one would like to say a good deal — is all but impossible in many of our churches, at least in England. Even that most popular devotion the Stations of the Cross which is essentially a procession, a whole pilgrimage in miniature, cannot be performed in our churches as it should be. The people remain rooted in their places like so many trees, faintly bending in the breeze of devotion.

There is however a *quality of liturgical gesture* that must be mentioned. One has seen the liturgy performed as if it were parade-drill, all the ministers and servers moving with a rigid precision, on the assumption, one must suppose, that these things must be done simply because they are ordered. Liturgical gesture is prayer and must be impregnated with a spirit of worship. It can live as a liturgical gesture only in an atmosphere of prayer, of prayer that is a giving of the whole being, body and soul, senses and mind, to God. An over-meticulous attention to detail, and over-precision of performance can only lead to strain and distraction. (That is why much of the 'drill' to which first communicants and the 'attendants' at processions are subjected to is undesirable and misses its mark). For gesture not only conveys prayer but it releases certain tensions that seem the inevitable accompaniment of modern life. Ideally, gesture should give a sense of relaxation, leaving the mind freer to go to God, and if it does not do that it were better left alone. True, this release of the spirit will come only after familiarity with gesture as a normal part of life and education. If children, for instance, are always rooted to benches in the class-room, if they are never given the chance to learn through their bodies, if their supple and infinitely responsive bodies are never allowed to move in the worship of God, then of course they will feel constrained if later on they are asked to do such simple actions as walking or raising their hands when in church. Most of our modern congregations are in fact like that.

This is one reason why *the practice of the school or the class-room is important*. It is true, children cannot learn the liturgy in the class-room — they can learn *about* it — but there they can and

must be prepared for it. To look at it only from a human point of view, the liturgy is a highly developed art-form which needs an initiation before it can be profitably used. We may regret this, we may legitimately hope that the liturgical reform which is on the way will simplify things so that the Liturgy may once again be a sign that is understood by all, and that thus it may be easier for all to take part in it. The fact that almost all our young people find their satisfaction in art-forms (the dance for instance) outside the church, the fact that they do not dream of looking there for poetry, movement and least of all music, reveals a certain malaise which a more organic liturgy would cure.

The school then, must to some extent be the place of *paraliturgies* where the children may learn the right mental and physical attitudes of worship. These paraliturgies should not be thought of necessarily as substitutes for the liturgy, or as anything artificial, as mere exercises of a broadly instructional nature — though there are many worse forms of instruction — but rather as liturgies that emerge naturally out of the life of the school. As for instance, the public prayer-assembly that begins or should begin every school day. This lends itself to a ‘ liturgical ’ service of a quite special sort which however is wholly in line with the traditional ‘ word-service ’ of the first part of the Mass. Hymns or psalms, readings, prayer preceded by silence. During this service, certain attitudes, such as standing, kneeling, prayerful silence, crossing oneself, the common rhythm of corporate prayer and singing, all are an initiation into true liturgical worship in church. And all this is wholly natural, for it is natural for a school, or indeed any corporate body, to gather together in worship on certain fixed occasions of its life. The effect is formative in the deepest sense since it is in fact an exercise in corporate living, of corporate Christian action at the deep level of prayer. And experience establishes beyond doubt that where this corporate worship is genuine, and a regular part of the school life, it has a profound effect on the whole life of the school. For here is a living union in Christ from which flows peace and tranquillity, with their ultimate fruit of mutual charity.

Yet the task of instruction or rather of initiating children into the liturgy remains, and the class-room must play its part. It is not my function to speak of how the Mass is to be taught in school, though one would like to underline that a great deal of the Mass can be taught, and most fruitfully, through the *actions* of the Mass. What I wish to speak of is another sort of paraliturgy which must be put in the realm of drama. After all, the Mass must be taught,

and since it is an action itself and children learn by doing, one of the best ways of teaching them is to show them how it is done, preferably by *plays* which may be simple, or sufficiently elaborate to be performed before the whole school. It has been found, at least in England, that where children are given this opportunity, where perhaps a boy has taken the part of the priest, it has had a profound effect not only in conveying the real meaning of the Mass but also in inculcating a sense of reverence. (I would mention two such plays both by Canon Drinkwater, one *The Living Sacrifice* which is a dramatized version of the Mass in the setting of the Church as the Mystical Body ; the other *Creature to Creator* which, described as "A dramatized lesson on Prayer for senior pupils," teaches magnificently through the classical attitudes of prayer the basic meaning of liturgical worship).

For the same reason the *basic gestures* of the liturgy have to be taught in school, genuflexion, the sign of the Cross, bowing the head and so on, knowledge of which cannot be assumed in children when they come to school. If these simple actions are taught prayerfully and become part of the lives of the children, then they not only convey doctrine but form and shape the children in Christian living. In any case they will endure as vehicles of prayer and worship when much of the formal doctrine has gone.

At this point I should like to say a word about the *value of silence*. In the world in which we live we are afflicted not only by more noise than ever before, but by a sense of restlessness which may be said to flow from an interior noise or lack of tranquillity. In addition, in the recent past too there has been a somewhat heavy emphasis on vocal prayer to such an extent that a mere prayerful presence in church, for instance, would be regarded by some people as day-dreaming. Silence, when it is not a mere disciplinary measure, has something of the nature of both prayer and gesture. First, it is a willed silence, a positive effort to put away the noises of the world and of one's own clamouring mind, that thereby we may become conscious of God. Secondly, it will usually be accompanied by a gesture, by a bowing of the head, a relaxing of the body or a closing of the eyes. There is enough experience to show (cf. the works of Madame Lubjenska de Lenval) that children can be made aware of God and drawn to something like contemplative prayer (in the very broadest sense) by the practice of creative silence. In any case, if we can give to modern children some insight into the value of religious silence, we shall be giving them a great gift through which



1. The opening of a session : " He who sings, prays twice over. " The Rev. SCHMIDT of Troyes (France) leads the singing. — Front row, l. to r. : Mgr NAVARRO (Mexico), Inspector VAN EECKHOUT (Belgium), His Lordship Mgr CODERRE (Canada).

2. The Rev. J. CRICHTON, Editor of ' Liturgy ' (England), Mr. J. GÉRARD-LIBOIS (' Lumen Vitae '), Rev. Fr. A. STENZEL, S. J., Professor at Frankfurt (Germany).

3. The Portuguese and Brazilian delegations singing in Portuguese.

God may work his will. At a purely psychological level, we may be saving them from who knows what psychoses later in life!

An intermediate activity is that of training altar-servers. This will usually be done by the priest outside school, though in some places the school has much to do with it. If done properly in the spirit of the liturgy, if approached as an initiation into the Liturgy, it has a really formative influence on boys. It is one of the best schools of reverence — a virtue so lacking in our day — and the boy who co-ordinates badly, whose bodily actions cannot keep pace with his mind, will learn poise and gain confidence; the boy who is backward but yet finds he can manage the comparatively simple actions of the Mass will be encouraged. At a quite different level it is a matter of experience that altar-servers are some of the best material for vocations to the priesthood.

A school lives in and is part of a parish. There are accordingly certain activities that concern them both. Preparation for First Confession and Holy Communion, preparation for Confirmation, the co-operation of the school in the great feasts of the Church, these and a dozen other occasions provide opportunities for teaching and using the actions of the Liturgy. Indeed we may say that if this preparation is not given in schools or classes of religious instruction, then the children will be deprived of their rightful part in it. An initiation into these great liturgical acts is indispensable if the formative influence of grace is to play its part in their lives. Life for the Christian is the life of grace, the life of the Mystical Body, the life that flows from the Liturgy, and all the gestures of the Liturgy from the simplest act of kneeling to taking part in a great liturgical function, are means by which the Christian enters into the stream of Christ's life, and to use the words of the Pope, are built into his body. That is the ultimate importance of gesture in Liturgy.

III. THE ROLE OF SACRED MUSIC IN RELIGIOUS EDUCATION

The action of the Liturgy is accompanied by sounds, words, but also *music*. Indeed, as the Holy Father in his *Musicae sacrae disciplina* says, it enters into Christian worship more intimately than anything else. In a sense, it is a *part* of the Liturgy, certainly its effect for good and for ill is more palpable than any other element.

Good singing can redeem even a mediocre sermon ; bad singing can ruin the religious atmosphere of a whole Mass — and I am afraid it very often does. The Pope, who in the same letter, teaches us that music is a reflexion of the divine harmony that is the life of God, sets out the formative effects of liturgical music : it enhances the voices both of the priest and people with its beauty ; by its power and innate virtue it raises the minds of the people in a sort of transport to God ; it makes the prayers of the Christian praying community more lively and more fervent so that they may the more efficaciously praise the divine Trinity and the more urgently beseech him. It increases the honour which the Church, with Christ her head, pays to God, and thereby the people derive greater fruit from the Liturgy. Evidently then, just as the gestures of the Liturgy, so music is a sacramental which is a means of grace. That is its ultimate importance. It would seem, then, that liturgical worship without music is lacking if not in something essential, then in something of considerable importance. Yet there are few subjects more fraught with difficulty, few that rouse such angry passions in the human breast. We will confine ourselves to saying a few things that we hope are non-controversial.

Writers and poets of all ages agree upon the deep influence of music, both for good and for ill, upon the human soul. Plato was a Puritan ‘*avant le mot*’ in wanting to banish it altogether from his republic. It is clear, then, that it is a matter that cannot be neglected in Christian education.

Sometimes one has heard people asking why we sing at worship. It is really a most extraordinary question since singing, like dancing, is an instinctive thing that all people everywhere and at all times have done. We sing because we must and what is true of ordinary life is all the more true of worship. If we have caught but a glimpse of God we should want to sing his praises. We can express our deepest emotions whether of joy or sorrow, whether of thanksgiving or supplication, in song. One suspects that there is something abnormal about people who, even if they cannot sing, yet should not *want* to sing in church. Moreover, it is well known that the formative influence of church music is very strong. When all else is lost, people will remember the hymns they learned as children, and one of the most satisfying rewards a choirmaster can have is when he hears a boy whistling in the street a *Kyrie eleison* that he taught him years ago. It is said of Luther that he persuaded his countrymen into Protestantism rather by his hymns than by his preaching, and certainly in England the strongest bond holding

most people to the church they no longer attend, is the marvellous hymns they learnt or heard in childhood. It is truly extraordinary that music, both plain-song and hymns, should have been so much neglected by us Catholics as they have in the recent past. It was not so in the Middle Ages when the air was full of Catholic song, though I do not know that any other country except England can claim a musical mystic — Richard Rolle — whose spiritual communications came to him in the form of heavenly melodies.

What exactly music does to people it is a little difficult to say, or at any rate it would involve a very learned and no doubt abstruse discussion, but that it does exert the strongest possible influence I do not think can be denied.

Of its 'sacramental' influence we have already said a little. Pedagogically it is one of the most effective ways of teaching a truth. The words will be poetry — or at least verse — i. e. rhythmic speech, and this remains in the mind after purely formal teaching has disappeared. Many modern catechists, like Madame Derkenne, have realized the importance of this and combining it with gesture and drama have made it the effective and very agreeable way of teaching the Faith. At a very humble level the teaching of a hymn to a class of children round a piano can be of enormous effect. The atmosphere is friendly and informal; there is the doctrine of the hymn expressed in verse to be expounded as simply as you please, there is the tune, and if it is a good one, it will drive home the doctrine and the practical lesson of the hymn, and keep it pleasurably in the mind.

This leads us to a consideration of the very important passage of the encyclical *Musicae sacrae* in which the Pope heavily underlines the importance of vernacular chants and hymns in the formation of the Christian people. These melodies, he says, are easily learnt and remembered, and what is more, they impress the words on the mind, words, which through frequent repetition are more deeply understood. Thus boys and girls who are taught these hymns learn their faith agreeably and remember it. These chants then are "a considerable help to catechetical instruction" (*atque ita catecheseos ministerium non parum proficiat*). What is true of children, the Pope goes on, is true also of youth who will find in Christian hymns and chants an antidote to the lascivious songs of the world, and when they gather together in worship or other meetings they will find great help and consolation through their singing of chants they all know. It has been said that if our young people do not find

in church the music, the song and the beauty they seek they will go elsewhere for it, and that is a fact of experience. It is not surprising, then, that the Holy Father concludes by saying that these religious chants and hymns are a valuable support of the apostolate, and that therefore they must be fostered and encouraged as much as possible.

So, with the authority of the Pope, we may say that music has not only sacramental, psychological, and a pedagogical effect in the formation of children and young people, but that it has a powerful moral effect which can withdraw them from sin and help to build them up as followers of Christ.

The Popes since Pius X have told us that *plainsong* is in a special way the music of the Roman Church and that it is the model of all church music; the closer music approaches the Gregorian chant, the more perfect an instrument of worship it becomes. In *Musicae sacrae* the Holy Father reiterates the teaching of his sainted predecessor in saying that plainsong is holy, and has the mark of universality that makes it a sign of the unity of the Church. Likewise he repeats that the people should be taught that part of the chant that is theirs and that they are capable of singing. Yet it has been found that this is no easy task, and it would seem that in our own day with the apparently increasing desire for a greater use of the mother tongue in the Liturgy, the formative effect may not be all it ought to be. The remarkable success of the Gélinau and similar psalms here on the continent, is a sign that the people *want* to sing, and that they *can* sing, if suitable music is available. Yet, the one does not exclude the other, and in spite of the difficulties, it must be said that plainsong has perhaps a more important part to play in forming souls than any other sort of music. First of all, it makes a special appeal to children, and its very purity and otherworldliness induces in them a sense of reverence, a sense of divine things, and if the thesis recently expounded (*Folksong — Plainsong* by G. B. Chambers, London, 1956) that there is a close relationship between plainsong and folksong is well founded, this is quite understandable at even a cultural level. Plainsong as well as being a highly developed art-form yet retains enough of its primitive simplicity to be suited to the mental and emotional development of the child. That is not to say that adults have gone beyond it, for if plainsong is basically simple it is yet so rich in content, has something of the eternal about it, that it can be sung over and over again without cloying, as almost every other sort of music does. Indeed it was the choirmaster — a layman — of our greatest choir in England who once said to the present writer that after some years of singing

the liturgy every day, he found that plainsong was the only sort of music that you could *go on* singing with profit and pleasure.

Then, plainsong promotes a sense of unity and union in worship more strongly than any other sort of music. The very precision of the chant, the fact that it is essentially a chant meant for common worship, brings about that union of mind and heart that lies at the basis of all genuine worship. The common chants of the Mass leave no room for individual expressions of musical expertise or of devotional idiosyncrasies. By its form and flow and rhythm, it welds together a congregation until they are truly at one. A congregation which has learnt to sing so little as the *Credo* discovers a sense of unity that it knew nothing of before.

There is also the tranquillizing effect of plainsong, no small matter in this world of ours which lives by the broken, staccato rhythm of the machine. It would be a worthwhile enquiry, I think, if someone, say a psychologist and a musician, were to examine the possible relationship between the natural rhythms of the body and those of the plainsong. I think it would be found they are fundamentally human, going deep down into the subconscious of man, fulfil his deepest needs. That may be the reason why plainsong has in fact led many to God. For similar reasons, one may say that even where a congregation has not risen to full participation, the singing of the chant, if it is well done, brings them a tranquillity and a sense of reverence that most other sorts of music do not. The simple and solemn chant of the introit of the Christmas midnight Mass stealing over the church induces in many who may have come out of mere curiosity, a sense of the mystery of Christ.

CONCLUSION

Perhaps, in this world of 'rationalism' in which we live, we are too prone to think words are mere rational counters, and that all must be laid out plain for the merely reasoning mind to understand. We have a tendency to think of actions as merely utilitarian, and of music as a mere accompaniment of noise which may be more or less agreeable. But in the Liturgy that is not so. The Liturgy is a symphony of action, colour, sound, and word, all of which are symbols appealing to the whole man, and conveying divine truth and strength to man. They enlist his whole activity, the activity of mind, heart, imagination and body, and under the influence of

Christ's power, which is supremely operative in the Liturgy, they are the means by which he is led to Christ, the means by which he is incorporated into Christ, the means by which Christ is formed in him, the means by which he enters into the redeeming mystery of Christ, which shapes him for the final revelation of that mystery when in Christ he will enjoy the vision of God, perfect goodness and complete and all satisfying beauty, for the endless ages of eternity.

Personal Testimony in the Community

by Jules GÉRARD-LIBOIS

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I. THE CHRISTIAN LIFE : THE GREAT MEANS OF DEVELOPING FAITH

1. *A Permanent Truth.*

The aim of Christian formation is the development of faith and the life of faith.

If the Christian is a man of faith, he is not only a being who adheres to another philosophy or who has other opinions. He is essentially and *vitally* a new man, another man, another kind of man, even when — analysed from a material point of view — his engagement, behaviour or action appear exactly like those of a non-Christian.

The growth, development, of his faith should form for this new man a vital rhythm without which that faith remains inadequate to the call and expectation of God, without which his life remains necessarily inferior to the personal mission which he could perform in God's plan.

There is no doubt (teachers of religion are not likely to contest it) that the Bible, liturgy, doctrinal teaching, constitute the chief means by which faith and the life of faith are brought to fruition. It is the leaven of faith. The Christian message on the one hand, the life of Christ received as leaven on the other, are the living sources from which the Christian draws, from which he is entitled to ask inspiration, strength, confidence and joy.

If he is indeed this new man, the Christian must live his whole life with the consciousness of being guided by God, a man who is saved and given a mission in the Church. In him there cannot be any iron

1. See biographical note in *Lumen Vitae*, XI (1956), p. 231. Address: 184, rue Washington, Brussels, BELGIUM (Editor's note).

curtain between his personal, human, life and the truths, the essential realities generously conveyed to him by the Bible, liturgy, and doctrinal teaching. On the contrary, it is a constructive dialogue, a sort of didactic bond, which should link together in him his behaviour as a man and the authentic leaven of Christian life. By leading a life in conformity with Christian rules, the faithful man is more receptive to the currents of life and his faith is nourished and developed by that very life, by means of the constant recourse to the great springs of faith.

If this analysis is applicable to the individual Christian, if we admit that *religious formation cannot attain its goal except by the progressive development of a total Christian life* in the subject, we should realize at the same time that our brethren (whether they are Christian or not) have a *need and a right* to know Christianity through living incarnations of its message of faith, hope and charity. These incarnations cannot be limited to exceptional types, for the man in the street, our neighbour, could think that they do not correspond at all with his personal situation and problems, nor his mental makeup. These incarnations should therefore be daily, usual, types, family men, professional or businessmen like everyone else, who are members of an ordinary human group, living under the economic and cultural conditions common to all...

By observing these living examples, men will be able to discover how a Christian lives, works, suffers, prays, faces death, and they will be able to draw their conclusions. They will perhaps be enabled through this intermediary to reach the source which is at the foundation of these Christian lives.

On the subject of these incarnations we wish particularly to stress the point that, as much for the incarnation himself as for those whom he may influence, *the Christian life is a great means for the development of faith.*

2. *A Truth Particularly Apposite.*

This utility, this necessity, for an incarnation of the Christian life, as much for the religious formation of the faithful as for the propagation of the Faith, ought to be stressed more particularly in our times.

Our contemporaries, and especially the younger generation, with their positive and sceptical minds, are insensitive to the development of formal logic, still more to specifically doctrinal ideas.

A glance at social life amidst different surroundings will confirm the existence of this mentality.



1. Antwerp, view from the port.

2. The 2nd August, reception at the Antwerp Town Hall. — Rev. Fr. VAN CASTER presents the delegates to M. Posson, Alderman of the town of Antwerp.

3. The 7th August, luncheon given by the Reception Committee at the Saint Ignatius Institute.
to r.: Rev. Fr. VAN CASTER, S. J., (†) Miss VAN SINA, Canon DE STRIJCKER, M. LAMBERT, resident of the Association of Former Pupils, Rev. Fr. CROONENBERGHS, S. J., Rector of the Saint Ignatius Institute, His Lordship Mgr CODERRE, M. VAN CAUWELAERT, Minister, Rev. Fr. G. DEL-
IVE, S. J., Mgr NAVARRO, Prof. DUYCKAERTS, Rev. Fr. LÉONARD, O. P., facing them Rev. Fr. GODIN, S. J.

Examples :

— The preacher of a mission in Brussels collected 60 young people out of a parish of 25,000 inhabitants. At the end of the mission, he expressed concern at their apparently total lack of interest in talks on dogma, however lively and suitable they were. In the same parish, a cinema forum on “ God needs Men ” has, on the contrary, interested intensely 200 young people who were not put off by a most serious discussion on the religious ‘ situation ’ in the film.

Right-thinking people are expressing their astonishment at the distrust of the working classes in Europe with regard to the social teaching of the Church. Now, when this distrust is analysed, we have to admit that, besides historical explanations which are unfortunately unfavourable to the Catholic community, it comes from the fact that this teaching appears as a kind of moral preaching, not sufficiently borne out by men fighting and working for its immediate application.

— Parents, educated, and with a theoretical knowledge of child psychology, complain of their failure in instructing their children : “ We have never given them anything but good advice, ” they say in excuse. No doubt that is the trouble : nothing but verbal recommendations. The child is not fooled by his parents trying to apply the rule of “ Do what I say, not what I do. ” Insofar as the family ceases to be founded on the unique principle of hierarchy and authority and is to a larger extent a human community, the behaviour of the parents plays an increasingly important part in education.

— On the other hand, a certain success enjoyed by sects or religious groups of the type of MAR is often due to the fact that the members enlist wholeheartedly and sincerely (which does not exclude a measure of fanaticism), and bear personal witness with a force which impresses the onlooker.

— One might multiply examples, but they would only confirm this attitude of contemporary mentality. Are not the philosophies and moral systems which attract the youth of today existential, eliminating any normative element ? This is not the place to question why. The only counterbalance that we can provide to the dangers for their spiritual life which this tendency sets in the path of our contemporaries is the truth, *lived, expressed in action* ; a *testimony* which involves the whole personality, the multiplication of

Christian personalities who allow themselves to be judged by their lives more than by their words.

II. THE TESTIMONY OF CHRISTIAN LIFE

1. *Testimony in General.*

What is a witness? The classic juridical definition is that he is a man who has seen or heard, who reports what he has seen or heard in circumstances of gravity or solemnity, under oath, engaging his honour, sincerity and veracity. Besides this witness, indeed, tribunals also admit moral witnesses who express an opinion, formulate a judgment on a person, but also in grave circumstances and on oath. This definition and distinction between witnesses to fact and moral witnesses have their value in human affairs but lose their pertinence in the sphere of faith, the Christian religion. If historically the apostles were witnesses of fact with regard to Christ (they knew Him as a man among men), they are also moral witnesses when they state that this man whom they knew is the Messiah, the Lord. On the other hand, the martyrs are (*par excellence* and by definition) moral witnesses since their behaviour is the proclamation that Christ is the Life and the Way to the Father, but such abandon, such hope in their Head would be inconceivable without a daily intimacy with the living Christ of Whom they are also witnesses of fact.

If we have thought it useful to recall these definitions and distinctions, it is because they are very often an occasion for rather sterile debates and relatively byzantine discussions, which lose sight of the contents of the testimony in favour of epidermic dissection and wordy quarrels.

From all this we shall retain the idea that there is no true testimony unless the witness reports the truth, in grave circumstances (our passage through this life is all marked with this character of gravity) and by the engagement of the whole person.

No one, therefore, can bear witness to realities which he has not seen or facts of which he has had no personal knowledge. One cannot bear witness if one refuses to commit oneself unreservedly or if one considers the facts as without real importance in the matter on hand.

2. *Christian Testimony in General.*

It would therefore seem to be indisputable that one cannot truly bear witness except by what we ARE, or at least by what we are

striving to be (for it is possible to be a Christian witness without being a saint as long as we have the desire for God, humility of heart, charity and receptivity to others).

This statement equally applies to Christian testimony. This is not possible unless a person personifies (or tends to personify) the fundamental Christian values of the gospel and unless he lives by the life of Christ, received as leaven. It could even be stated that the Christian does not choose his testimony (as apostolic 'objectives' are chosen or a plan of action prepared). The witness that he bears can be defined by others and not by the subject himself.

From what has been said, we can therefore deduce that Christian testimony cannot be confused :

a. Either with a kind of spiritual passivity which would be the negation of personal religious experience.

b. Nor with a superficial activity which 'devours' a man without feeding his religious life.

c. Nor with religious propaganda.

With regard to *c*, it must be noted that the testimony of a Christian is exactly what distinguishes his actions from pure propaganda and expresses his respect for another's conscience. "Christian truth is not a system imposing itself from outside by the prestige of those who teach it, nor even by its own objective precision. It appears as a testimony," declared Cardinal Suhard in "Essor et Déclin de l'Église." This distinction between propaganda and witness which we owe to Mgr Bruno de Solages is tending, however, to lose its exactitude, for modern propaganda is increasingly taking into account the efficiency of witness as a technique of propaganda or of publicity and seeks to sell the effect of the product, that is to say, the 'witness' of the consumer.

The testimony is therefore the specifically Christian note which authenticates the engagement, teaching or preaching. This testimony, considered in its existential dimension, cannot therefore be dissociated from this engagement on the part of the Christian, this teaching, this proclamation of the message, from the propagation of the Faith. It seems to us that it is the condition of its Christian efficiency, truth, authenticity.

Christian testimony will therefore be that of the *new man* who lives the Gospel — not as a personal code of morality, not as an individual recipe for salvation, but as an encounter with the living Christ, as a message of universal love.

In order to be valid, efficacious and authentic, this testimony presupposes, then, three elements which we do not list in order of importance.

a. A community of life with those before whom the witness is borne. This brings us back to the problem of the apostolate of like to like which certain practical excesses should not lead us to look upon as without any interest.

b. An authentic religious experience, that is to say, an incarnation as perfect as possible and a constant search after the spiritual realities and truths which are invoked.

c. A personal commitment of the witness in a work of salvation, in the work of proclaiming the Message, propagating the Faith and promoting truth, justice and charity.

3. *The Personal Testimony of the Christian.*

In defining Christian testimony in general, we have obviously formulated at the same time the contents of the personal testimony of each Christian. We repeat that it is that of the Gospel lived as an encounter with the living Christ, as the message of universal love.

Whatever his condition, class, race, surroundings, cultural background, the Christian should appear as essentially a man of faith, hope and charity.

a. *Of Charity*: If he is a layman — and we are speaking of the laity in particular — the Christian will let himself be inspired by true charity in the whole of his temporal activity. This charity will be his distinctive mark in the search for solutions for the world's problems: the under-nourishment of 60 % of mankind; the inhuman conditions of work and housing; the exploitation of man by man in all its forms... It is also in the spirit of charity that he will act in the search of just solutions to the problems of mankind. His technique will be marked by it as much as his behaviour (he will be self-sacrificing, respect others, accept menial tasks, etc.) He will make sure that his charity is really catholic (that is, universal), but will refuse to let himself be caught up in a kind of temporal messianism which will dispense him from undertaking immediate services in his real environment (district, office, workshop, school, parish...).

“The function proper to the laity is essentially centred on witnessing to charity invested in things” (Fr. Hayen, S. J.).

b, c. *Faith and Hope*. — Faith is the response of a free being to the gift and call of God in all the circumstances of life (including the confrontation with death). Inasmuch as religious automatism and formalism annoy our contemporaries, so the act of faith impresses them.

Hope, the confident expectation of the signs from God is also

abandonment to Providence, perfect Joy even and especially in trials and poverty.

In our time, the Christian is expected to be really a man of charity, faith and hope. He is expected to have also the spirit of poverty, the sense of justice, the sentiment of solidarity with the joys and troubles of men. The communal dimension of Christianity is essential.

It will not be forgotten that this personal testimony is to be borne before men of our own day and that the Christian, as one of them, must also witness to the elementary 'social' virtues. He will not arrive at this unless he has a liking for human things and human contacts.

4. *Communal Testimony.*

However important it is (both for the witness himself and for others), individual personal testimony does not suffice. Christianity is essentially communal and the Church is a community of men united by the same Faith, hope and charity. An individual case only takes on its Church dimension by insertion into a Christian community. Our non-Christian brethren know this well, and the anti-religious are not at all disturbed by the existence of remarkable individual Christian experiences.

It is the whole group which has to bear witness. It is to a community that the catechumen or the man seeking to discover Christianity should be connected.

The best testimony that a Christian community can bear (parish, Catholic Action group, groups of Homes...) is : 1, that of the love which unites its members ; 2, its receptivity towards others, its capacity for welcome, its missionary spirit.

If the very nature of Christianity requires a communal testimony, the conditions of life — socialized — with which we are familiar in our countries require a collective presence without which individual generosity and actions, however admirable, lose their value. In a world of masses, the Christian group has an essential role, " The group is only to be saved by the group, which has grace of state for it. "

Necessary for Christianity on the one hand, for present conditions of life on the others, communal testimony is also necessary on account of the position of the apostle, the missionary. By his insertion into a community, he is capable of 'surpassing' himself spiritually, or at least to hold on to a state of isolation which may very easily prove harmful to his spiritual life. The educative value of the community is great and its testimony primordial as much for its members as for non-members.

It is therefore to be hoped that, in all groups and human communities, real Christian communities will bear religious witness, without falling into clericalism, the temptation of the ghetto and of an unjustifiable good conscience. The quality of receptivity in these communities will be the touchstone...

III. WHAT EDUCATION IS NEEDED IN THE FAMILY, SCHOOL, PARISH, FOR THE FORMATION OF WITNESSES ?

It goes without saying that it is not possible to give (either here or elsewhere) a kind of vade-mecum for the formation of Christian witnesses. We would like, however, to trace the broad outlines of such a formation or, at least, its fundamental conditions.

Mgr Bruno de Solages has very accurately traced the way by writing : " Witnessing gives priority to being over appearance, to life over the word, to interiority over exteriority, to the call over mechanism. " It is therefore in giving priority to the first over the second of these that the teacher will help in the formation of real witnesses. We could only paraphrase Mgr Bruno de Solages if we tried to lay down a rule for religious teachers.

Practically, it is a matter of forming Christian personalities for whom faith is the response to a call and not a sociological condition, who live by the mystery of the Church (Sacraments, the Bible, Liturgy), conscious of being free with that magnificent liberty of children of God.

These Christians should regard themselves as brothers to all men, especially those crushed under injustice and misery, called upon to cooperate, in community with other Christians, in the work of Salvation among all nations and, together with those who strive for human freedom, to build a city where greater justice and fraternal love shall reign.

The family, school, parish, professional group, are the best centres for an education such as this. Other speakers will define their mission and help those responsible to fulfil it.

Here, we will be content to remind ourselves that the education of witnesses is only possible if teachers themselves bear testimony and if the community in which they live bears witness to the fundamental values of Christianity in a manner suited to the needs and requirements of our time and the members of the community. Meditation on Jocist pedagogy might be particularly enlightening in this connection.

A Discussion Group on the Adult Catechumenate

Summary by J. GÉRARD-LIBOIS

From the first days of the Congress, in the course of discussion groups and exchanges of views, a preoccupation with the catechizing of adults, and especially of non-Catholics, became apparent.

As a result, some members of the Congress, having pooled their experiences, suggested the formation of two discussion groups on the adult catechumenate.

First Meeting. — The Abbé Cellier, responsible for the adult catechumenate in the diocese of Lyons, opened the discussion. He said that besides numerous cases of individual and unorganized catecheses, there existed also efforts at organized catechumenates in different towns: Utrecht, Amsterdam, Antwerp, Paris, Lyons; this list being perhaps incomplete. The discussion group is intended to be a series of communications by priests, religious, or the laity, taking an active part in catechumenates. According to a definition given in the course of discussion, the catechumenate is the Church welcoming those who ask for the sacraments of Christian initiation and providing them with the elements necessary to become true Christians. This admitted, some important distinctions must be made: the first being between baptized and non-baptized. The second is that the direct object of the catechumenate is not preparation for marriage, which is not a sacrament of initiation. In order to avoid a hasty or insufficient instruction in the Faith, it is becoming more and more usual for the ecclesiastical authorities to grant dispensations for marriages between baptized and non-baptized persons, the instructions to follow the marriage. The third remark is that the catechumenate thus conceived of normally follows missionary action and pre-catechesis.

M^{lle} Van Hardenberg spoke of the work of the Ladies of Bethany in Holland. In order to establish contact with non-Catholics of

very different milieux, the Ladies of Bethany employ four chief methods : 1. Catholic life : hostels for non-Catholics organize excursions to monasteries, old churches, or to Lourdes, retreat days, friendly gatherings after the feasts of Easter and Christmas ; 2. Liturgical life bearing on the preparation for the great Christian feasts and their celebration ; 3. The testimony of the word, expressed in contact meetings and intellectual groups ; 4. Social activities ; children's homes, sanatoria and rest homes, private visits as a result of previous contacts, meetings with young people working in shops or offices. Contact is maintained by visits and evening parties in the course of which the social activity ends in catechesis, already virtually present. The basic principle is to build upon the preliminary graces given by God to the catechumens ; the initiative always comes from God, He precedes us at each step and we must find out His views concerning each individual. It is necessary, too, to allow each person freedom to turn to another and even indicate the possibilities to him. Passing to practical advice, M^{lle} Van Hardenberg emphasized that catechesis should be a personal encounter and not a simple conversation over a cup of tea. Neither should it be a theological course. It is necessary to know how to listen, one must find out what was the catechumen's life of prayer during his childhood, arrange contacts with Catholics and ask his impressions of the Faith and the Church. Among the problems encountered by the Ladies of Bethany in their relations with catechumens, or rather, pre-catechumens, are : a fear of God which keeps some on the threshold, the atrophy of the sense of God, a certain anxiety or scruples in face of the real demands of the Catholic Faith, a certain temporization for fear of reactions on the catechumen's natural or religious environment. In connection with this last, a distinction must evidently be made between cases where this reply is a pretext from those which are really sincere, and in which a disposition of Providence is sometimes to be detected.

Reverend Mother Burghardt, a nun of the Cenacle, in her turn explained the organization centred on their Paris house. From the outset, the catechumen should feel himself helped and welcome ; isolation must be avoided. He should enter as soon as possible into a community whose aim is to prepare and hasten his integration into the parochial community, by encouraging initiation into communal Catholic life and the liturgical life. This first community is formed by the chaplain of the catechumenate, the parish priests, the religious who have brought the catechumens, fervent Catholics and neophytes with their friends and families, sympathizers consti-



THE ENGLISH-SPEAKING DISCUSSION GROUP

1. The desk. — L. to r. : The Rev. Canon F. H. DRINKWATER (Great Britain), Rev. Fr. COFFEY, J. (U.S.A.), Sister ANN PATRICK, C.S.J. (U.S.A.). On the right, Sister ST. JOSEPH of the ANGELS, N.D., reports at the close of the meeting

2. Section of the English-speaking discussion group. — Front row : the Rev. G. SLOYAN (U.S.A.), Rev. Fr. DA COSTA, S.J. (India).

3. Another view. — Front row : the Rev. Michael TYNAN, Diocesan Inspector for Limerick (Eire) (second from the right).

tuting very various elements. All these group themselves according to their affinities and meet together at times to practise living their faith in connection with the problems of everyday life. With regard to these sympathizers, called 'lookers on,' it is to be noted that they are enveloped from the beginning in an atmosphere of charity, that they thus have the opportunity of social contact with priests without being drawn to any personal initiative, and that they like to share in discussing a film shown by a layman. On such an occasion they can judge the Catholic reactions to the film, share more or less in the conversation, do not refuse to have tea with their new friends or to attend a rehearsal of liturgical chants, and they usually go away pleased and come again.

The Abbé Cellier, referring to these accounts, dealt with some points common to both: human and fraternal contacts, contact with the priest, liturgical contact, freedom of spirit for the candidate, a refusal of systematic explanations, but answers to the problems of daily life.

The Abbé Duquesne, Dean of Saint-Barthélemy at Liège, mentioned that he regularly held meetings of "Foyers d'Évangile," organized by streets, to which non-Catholics come, or are in any case, invited.

M^{lle} Devetter, Head of the Catechetical Centre at Antwerp, said that in that town such meetings had had to be suppressed because those who came to them were too heterogeneous and also because of the activity of sects who profited by the meetings for their propaganda. At Antwerp they tried to arrange groups by districts.

The Abbé Cellier again emphasized the time factor: a vocation must be allowed to ripen; in Lyons the catechumenate lasts at least eight months, sometimes several years; in Paris from six months to two years. He also pointed out the attitude of the catechumen with regard to the priest at the time of entrance: a certain fear. The priest is considered as an inaccessible authority, or, what is worse, especially in the workingclass world, as a believer in social reaction.

The Abbé Cellier then explained the arrangement of the Lyons catechumenate: a priest is responsible for the diocese and normally every catechumen is sent to him. In the catechesis, a start is made with life and its standards so that the candidate finally puts the question to himself: This God Who loves me, Who is He? This point of departure from life values presupposes the possession by the catechist of a doctrinal synthesis and also a theology of natural

values. The sign of the transformation operated in the pre-catechuminate is the existence of a state of welcome and receptivity to God's message. This conversion is sometimes sudden, by a violent action on God's part.

The discussion then turned on an analysis of the contents of catechesis.

Catechesis.

M^{lle} Devetter spoke of Antwerp. The Catechistencentrum, founded by the hierarchy, is directed by a committee under the presidency of the deans of the town, assisted by laity. It has charge of the formation and aid of the parochial catechists. These are the different parochial organizations of Catholic Action, social or charitable, the personal contacts of the clergy and catechists with the dechristianized milieux and unbelievers. Among the methods used by the centre to help those who are seeking the truth, are notices with biblical texts placed on the churches, convents, etc. From the point of view of instruction, the method of transmitting the message to the catechumens to make them receptive to the mystery of salvation has evolved gradually. Starting from the individual, it is biblical, liturgical, historical, progressive and inductive.

Sister Marie-Angèle of the Little Sisters of the Assumption then told us about Paris. She said that their aim is the formation of St. Paul's 'new man,' the baptismal man. Their endeavour is to make the catechumens discover the privileged characteristics of Christianity to which the workingclass world is susceptible: actuality, gratuity, the meeting of two fidelities.

Actuality: To make them aware of the frank and permanent novelty of Christianity. The word of God must reach the catechumen in person hic et nunc, he must be inserted into the history of salvation where Christ is presented to him as the first-born of new mankind.

Gratuity: it arouses a handing over of the whole self to the Other All, since He takes the saving initiative.

Meeting of two fidelities: from the divine promises to Abraham down to the faithful witness, Jesus Christ, the dialogue between God, incomparably faithful, and His people constantly unfaithful marks the need for personal engagement (Christian morality is presented from the angle of baptismal fidelity).

Some pedagogical remarks: there is no preconceived plan, but some possible points of departure: Abraham; the Christ of the

Gospel ; the catechesis of the apostles at Pentecost. Sister Marie-Angèle then gave some advice, the fruit of her experience. Before each meeting, it is a good thing to find out to which personal experience of the catechumen the presentation of the message can be attached, to find out whether he is able — at the point which he has reached — to bear what we want to say to him. It is always necessary to go straight to the vital point without elaboration, just one idea full of richness for each meeting. We must always endeavour to put down steppingstones or to manage openings for further catechesis ; this will enable us to grasp the joints better and prepare a synthesis.

For the Ladies of Bethany, the main point is to establish contact with the living revelation of God, to communicate the contents of the Faith as it is given to us today in the Person of Christ and the Church's teaching. They believe that Genesis (1 to 10) is the biblical introduction to the Old Testament and the response to the first questions set by life. It gives an excellent orientation and places the catechumen in the state of mind necessary to profit from the teaching he receives.

Sister Marie-de-Saint-Arthur of the Helpers of the Holy Souls gave some facts about the Lyons catechesis. In the course of conversation and dialogues they try to impress the master-idea that God loves us practically in our life, and they use the history of salvation to prove it : creation, the Fall (without too much insistence on it), Abraham, Moses, the Prophets (without insisting on the symbolism such as we find in Daniel), John the Baptist preparing the way for Christ. In the New Testament, the Gospel is chosen according to the candidate, Matthew for the Jews, Luke for the workers. It must be noted that catechesis properly so-called only forms a small part of Christian formation.

The Abbé Cellier concluded this first meeting by emphasizing the role of the priest in the catechumenate : to be attentive to God's action, to ensure the links with the liturgy of the word, to make a doctrinal synthesis necessary, to permit the action of lay Catholics in the education of catechumens.

Second Meeting. — The next meeting collected about a hundred or more and was first devoted to the *liturgy of the catechumenate* and the *role of the Catholic laity in the catechumenate*.

As regards the liturgy distinction must be made between baptized and non-baptized. For the baptized, most frequent in a country like Belgium, the answers given for the non-baptized must be modified,

they being most frequent in France and Holland. Note that in Paris and Lyons there are about two-thirds of non-baptized among the catechumens. Nearly everywhere there are preparations which are more or less liturgical.

In Paris, at the Cenacle, the texts of the mass of the day are used in catechesis, when they are suggestive, as in Advent or Lent.

Sister Marie-Angèle also spoke of services directed by priests. These should be sober and dignified, presenting expressive texts ; the scheme of the invitatory of Matins, a reading from the Old Testament, two from the New Testament each followed by a homily, a time of silence, at the end of which the celebrant says a collect. To make these services more profitable, the text is given to the catechist well in advance so that the catechumen may be prepared. One of these services had as its title " The Church gives us the Missal " and the catechumens themselves asked afterwards if they could buy missals so as to prepare for attendance at Mass.

During the four or five weeks before baptism, the Ladies of Bethany have recourse to the baptismal liturgy as a preparation for the ceremony and initiation to the requisite spiritual attitude. After baptism, they arrange for a week *in albis*, which often has to be reduced by force of circumstances to three days or a weekend ; the neophytes are welcomed by Catholic families and religious in an atmosphere of joyful holidays. It is an initiation into the total Catholic life.

At Antwerp, the great object is to interest and open the parochial communities to their catechumens. In some parishes, when a baptism is to take place, it is announced at the parish council, a decade of the rosary is recited for general and particular intentions of the community, which intentions are read out at the parochial mass. It is the parochial community which welcomes the neophyte by means of godparents, movements of Catholic Action, or groups of homes, meetings of the neophytes, etc.

There followed a discussion promoted by Fr. Callewaert of Louvain on the problem of the attendance of the catechumens at mass. Customs are very various ; in some places it is urged, and this is obviously especially the case for the baptized who are without Christian instruction, needing sometimes a complete complement of instructions ; sometimes it is not allowed on the principle that no participation is possible before baptism and that the liturgy will be learnt by living it.

Prayer meetings are held in Lyons every month in a community formed by the representatives of the parochial clergy, the laity and

in fact by all those who are connected with the catechumens. These meetings are always presided over by a representative of the head of the diocese. Each month the catechumens attend an evening mass with this community, but leave after the sermon, while their godparents stay behind to pray for them.

M. Gérard-Libois then took the chair for the discussion on the *role of the Catholic laity* in the catechumenate and preparation for baptism. Actual experience had impressed upon him the importance of the welcome given during and after the catechumenate, as also the importance of education in a faith expressed in life. Baptism, he said, is also an entrance into the Church, that is to say, into a community, and we do not perhaps sufficiently emphasize this communal aspect of the sacrament.

Mother Burghardt from Paris then dwelt on the role of the communities which are grouped around the Cenacle, acting in relays. Sometimes days of Catholic communities are arranged which are the occasion for fruitful conversations, in the course of which a catechumen may come into contact with a neophyte who has encountered the same difficulties and whom he may choose as godparent. The catechumen also soon becomes an apostle in his district and in his turn a godparent. Militants of Catholic Action sometimes take part in these communities, but it does not seem advisable to let neophytes join such movements too quickly, or they may be outstripped or shocked.

With the Ladies of Bethany, the godparents help in the preparation quite soon. They endeavour to group together the greatest possible number of persons who will invite the neophytes, not in a spirit of propaganda, but to demonstrate the welcome of the Catholic community. There are post-baptismal monthly meetings (which form both an introduction to sacramental and to family life), to which both priest and catechist lend their assistance.

Sister Marie-Angèle had observed greater perseverance when the catechumens remain in the neighbourhood of their catechumenate. The chapels of the Little Sisters are places of passage, but as soon as the new Catholics can hold their own in the parish they should be sent there. The provisional community has for aim the development of the problems of faith in daily life. Days of recollection are held for young families and during these, the nuns look after the children.

At Antwerp, meetings of neophytes preparing for the great feasts of Easter and Christmas are arranged in the family setting of Christian homes. There are also days of recollection in preparation for adult confirmations.

Mr. Gérard-Libois in a provisional synthesis of these different accounts emphasized : the welcome, the orientation towards the parish with perhaps an intermediary stage, the neophyte community ; necessity to guard against any dragooning caused by the anxiety to put them in contact with real Christian life ; the need to find a godparent as soon as possible ; the maintenance of contact with the catechist and, finally, the importance of the role which communities formed by young couples can play in welcoming the catechumens. The spread of the Faith depends on the welcome, and that is why account must be taken of the important and provisional solutions of new communities.

The Abbé Cellier noted that in Lyons the role of Catholics in the education of faith is considered as of primary importance. Life must in fact be looked at with new eyes and it needs Catholics to show it. The godparent in this case will be the delegate of the parochial community which is going to welcome the neophyte ; he is designated by the team responsible for the catechumenate. In response to certain difficulties, godparent and catechumen are integrated into groups of homes, formed either by a godparent-home surrounded by several catechumenate homes, or by several godparents each with his godchild, or by a Catholic Action group. This last eventuality is more favourable for youth than for adults, for the problem often requires an openness of mind which catechumens rarely have. A priest always attends these meetings as a guarantor of the Faith. The responsible heads of teams form the team of laity responsible for the catechumenate.

Next followed a debate on the problems of the psychology of the convert. He may owe to his upbringing a profound distrust for everything Catholic or on the contrary an admiration which is rather overwhelming for the grandeur of the message and of the ideal incarnated by the Catholics whom he has known.

The Abbé Cellier concluded by saying that one cannot speak of a catechumenate until one has put the person in contact with the Church which is God speaking to man ; man speaking to God by prayer in a community. Is a local institution necessary ? No, but all the elements of precatechesis must be set in motion, followed by catechesis and the community. That presupposes a knowledge of the essential role of grace and truth, with which the Catholic only continues Christ's work.

INTERNATIONAL SURVEY

News and Bibliography

I. NEWS

EUROPE

Belgium.

‘ Lumen Vitae ’ Courses for Nuns Engaged in Teaching. — For some years nuns have been hoping to be able to attend higher courses in religious culture. While furthering the theological knowledge of the participants, these courses are intended to present dogma and morals in the perspective of Christian catechesis, the most useful perspective for religion teachers. It is a matter of understanding better God's plan in its historical development and its vital structure, of replacing in this plan all the religious truths, of comprehending the development of it and to make the pupil live on this living reality, in which each Christian has his place and in which each ought to know how to take his part.

Without ever losing sight of the fact that they are meant for teachers, the courses have three objects :

1. To deepen *biblical, liturgical, doctrinal*, knowledge and direct it to teaching ;

2. With regard to *Religious psychology* : to develop the knowledge and the sense of observation with regard to the psychological age of the pupil and the stages of his knowledge from the religious point of view ;

3. In *methodology*, to complete the knowledge already possessed and by means of practical exercises, to contribute to the progress of religious instruction.

The work will be done on three planes : the *instruction* provided by the courses ; *practical* application in exercises intimately associated with biblical, liturgical and doctrinal lessons ; the *personal study* which develops the teaching and is facilitated by consulting the library, the room for reviews and didactic material at the “ Lumen Vitae ” centre.

These courses will be spread over three years, each complete in itself.

First Year (1955-56). Religious psychology and general religious instruction — Fundamental orientation of catechesis. — Biblical, liturgical and doctrinal lessons : God and creation, baptism and confirmation. — Practical exercises on these subjects.

Second Year (1956-57) : Religious psychology and religious instruction of children. — Catechesis for children. — Biblical, liturgical and doctrinal lessons : Jesus Christ and the new man (morals) : the Eucharist. — Practical exercises on the foregoing.

Third Year (1957-58) : Religious psychology and religious instruction of adolescents. — Catechesis for adolescents. — Biblical, liturgical and doctrinal lessons : the Church and salvation ; the other sacraments. — Practical exercises on the foregoing.

The lecturers will be as follows, among others : for *Religious Psychology*, Frs. A. Godin, S. J. and Léonard, O. P. ; *Catechesis*, Frs. Delcuve, S. J., Ranwez, S. J., van Caster, S. J. and Miss M. Melot ; *the Bible*, M. l'abbé Poelman ; the *Liturgy*, Dom Robeyns, O. S. B. and Dom T. Maertens, O. S. B. ; for *Doctrinal Lessons*, Frs. Galot, S. J. and Baumgartner, S. J.

As the number of participants is from 110 to 120, two series (each of 3 courses) have been organized for each Saturday afternoon from the 22nd September to the 1st June, comprising either talks or practical exercises. Each year, at the end of the term, there will be an examination and an individual work in order to obtain the certificate.

The Sacerdotal Jubilee of Mgr Cardijn. — On the 2nd September, thirty thousand persons, assembled on the esplanade before the Basilica of Koekelberg (Brussels), paid their enthusiastic homage to Mgr Cardijn on the occasion of his fifty years of priesthood. After the mass of thanksgiving, celebrated by the jubilarian, there was a moving manifestation of gratitude and devotion : those taking part were boys and girls belonging to the J. O. C., Old Jocists and their children.

Besides being devoted to the Church and the workingclasses, Mgr Cardijn's life is also given up to catechetical work. It appears to us to have two main-springs : " *Each individual in the mass is a human person, divinised, created to the image of the Divine Persons, having a sole and exclusive eternal destiny : the participation in the happiness of God.* " ¹ " God has confided to each one a mission which is his own and irreplaceable, which is a factor in the execution of the divine plan in Creation and in the Redemption, and which contributes to the eternal and temporal happiness of the whole of mankind. " ² Religious formation and the apostolate cannot therefore be separated : " Religion and religious life are essentially an *apostolate* and a *witness*. This apostolate and witness exact the engagement of the whole life. " ³

1. Mgr CARDIJN, *Action Catholique et formation religieuse*, in *Lumen Vitae*, I (1946), p. 126.

2. Mgr CARDIJN, *Avant-propos*, in *Lumen Vitae*, VIII (1953), p. 533.

3. Mgr CARDIJN, *Action Catholique...*, p. 126.

Also, religious formation aims at increasingly realizing " the union of the personal, family, professional, social, private and public life of the individual to the sacrifice of Christ and the life of the Blessed Trinity ; all spiritual, sacramental, liturgical, cultural, life serves to divinise the individual, the family, the environment, life, the human mass. " The aim influences the choice of methods : the whole of reality must be *envisaged, judged*, in the light of revelation and *action* must follow.

Mgr Cardijn has preached these fecund views since his ordination with characteristic conviction. All the same, the voyage round the world which he undertook in 1952-3 was the occasion of a new awareness of the extent of the worldwide task incumbent on the Church. He wrote to us on the 12 March 1953 : " I am returning from a missionary journey to India, Ceylon, the Philippines, Japan, Cuba, the United States, and M^{lle} Fiévez has just again made the tour of South America. We are most preoccupied by the *problems and missionary methods*. Could not *Lumen Vitae* devote a special number to them ? " We were at that time preparing the number " Teach all Nations " (1953, no. 4). Mgr Cardijn very kindly consented to write the preface for it. " Go and Teach... The mission given by Christ to the Church... has never before attained such a wide and deep achievement as it has today... That is why the message of Christ, so important for the Church and the whole of mankind, needs to be studied again, as much in its substance as in the means and methods of diffusion ; for this reason also we must consider anew the persons and surroundings to whom and in which it is to be made known and which have to contribute to its realization. " Note the words : " *This mission, so important for the Church and for the whole of mankind.* " They explain the universal solicitude of the ardent apostle.

We offer our respectful congratulations to the venerable jubilarian together with our cordial wishes and thanks for the help which he has given us since the first number of this review and for the sympathy which he always shows to the Centre.

G. DELCUVE, S. J., *Brussels*.

Great Britain.

Catechetical Trends. — This ' chronicle ' will cover the period from about January 1955, until September 1956, under the headings of Events, and Periodicals.

Events. — Just at present Catholics are passing through one of these periodic efforts, indeed the heaviest ever, to raise money for school-building ; consequently too few of them have the time or inclination to think about what happens inside the schools. Cardinal Griffin's death is of course a great loss ; his interest in education was genuine and personal ; when auxiliary bishop in Birmingham he had spent eight years as head of one of our largest orphanage-schools, or rather group of schools ; in all such matters catechetical or otherwise, he was always on the side of improvement, and the right kind of modernization.

The chief event catechetically has been the decision of the English Bishops to revise the national catechism. This work is in the hands of three bishops who can all claim some educational experience : Bishops G. Andrew Beck of Salford, Joseph E. Rudderham of Clifton and John Heenan of Leeds ; the last named acting as Secretary. Their mandate is not to write an entirely new catechism but to bring the old one up to date, which will involve deletions, alterations, omissions, and probably rearranging of contents. The work will not be rushed, and the views of people likely to be interested have already been asked for through the various organizations concerned. It is safe to say that there will be no unanimity about such suggestions ; everybody will have their own pet topics on which they would like more stress. Most English Catholics still think of the national catechism as something for children. They are strongly conservative and feel much reverence for the catechism, though intellectually it means practically nothing to most of them, and of course its wording is unfamiliar to the Irish-born priests who form the majority of clergy in England.

As regards religious syllabuses, we may note that the Westminster syllabus, which is used in several dioceses, is working out changes in its senior section (over-elevens in ' elementary ' schools) ; the Liverpool syllabus will probably do the same. The idea will be to emphasize more the life-purpose of the teaching. In Birmingham, which is still the only diocese which regards the catechism-text as premature for the juniors under eleven, a set of " Basic Questions " has lately been evolved for use with these children ; it is for the teachers to compose answers to them, but the simple language used in the questions should lead to similar language in the answers. Of course the teacher also has the help of aid-books, of which the Birmingham syllabus has a full range. In addition, the Primary School part of the Scheme has this year been enlarged into a detailed six-year course.¹

Grammar and boarding schools in England have a national syllabus of their own, at least in the middle and upper school. Perhaps *Lumen Vitae* readers would be interested in the Examination Results for 1955 (they are printed for private circulation every year). The Report of the Examiners says that the candidates' answers (age 16 to 18) were " better than usual, " but nevertheless has hard things to say about them. " Ignorance of the Old Testament is widespread. The virtues of Hope and Justice were rarely understood. It is clear that the practice of Morning Offering has died. Most candidates saw the practical utility of self-denial, but very few saw that it means following Christ. Most candidates do not believe that Sanctifying Grace is really a new and higher life ; to them it is merely an ornament, or even a figure of speech. " And again, on Supernatural Life, what it is, and how received and lost : " This is the pivotal point of the whole syllabus, yet neither half of the question was answered with any understanding. Most candidates did not even attempt it " (*i. e. they chose an easier question*). On Conscience and Freewill : " This part was not known : explanations of

1. Copies : six pence each, from the Diocesan Inspector, Lower Gornal, Dudley.

conscience were poor, the distinction between psychological and moral conscience was scarcely ever made." On Redemption: "Though this question was taken bodily from the syllabus, it was badly answered: few could define the terms or apply them to Christ's Passion." On the Resurrection: "The answers erred by proving at length that Christ really died, but neglecting to prove that He rose. The gospel accounts were not known." The questions answered best were the devotional and practical kind. However the teachers concerned will not be unduly depressed, since out of 6055 candidates in the lower exam (age 16) only 249 failed to obtain a pass. In the upper exam (age 18) the corresponding figures were 2295 and 79. Of those who passed the majority obtained distinction or credit.

Periodicals. — A special catechetical number of the *Downside Review*,¹ Spring 1956, has been already described in *Lumen Vitae*.² Besides several articles and extracts from the new German Catechism and its *Handbuch*, it included Dom Ralph Russell on *A Child's Growth in Love and the Catechism* (he thinks the present English Catechism rather a hindrance in that respect); Dom Sebastian Moore on *The Instruction of adults* (we must know man in order to speak to man our message from God); and F. H. Drinkwater on *The Making of Catechisms* (he asks the question, To whom should a national catechism really be addressed; and insists that it ought to be written, as the Catechism of Trent was, primarily for the parish priest instructing his congregation from the altar at Sunday Mass).

Amongst previous items of catechetical interest in the *Downside Review*³ was a very critical review of the new Scottish catechism: the reviewer suggested that two different presentations of the same Catholic religion currently exist side by side in the Church: he called them the "flesh and blood" and the "high and dry" schools of thought, the Scottish catechism belonging to the latter: too strong a smell of the lecture-room, not enough taste of Scripture.

Another was an article in the Autumn 1955 issue by Fr. Peter Gumpel S. J. on *Unbaptized Infants*. This was the final article in a discussion carried on slowly over five years and spreading into several clergy periodicals. The discussion was not very conclusive, the main result being that successful resistance was offered to two or three professors who wished to give to the *limbo infantium* the status of an article of faith. Catechists apparently cannot help taking an interest in this question. Speaking as one who has been visiting schools for 35 years, the present chronicler can report that in English schools the first thing every five-or six-year-old learns about God is that He shuts the gate of His beautiful Home on the little unbaptized babies! This statement is no exaggeration; baptism is naturally one of the first school-topics, and both the children and their teachers are very interested in babies

1. Downside Abbey, Bath 14/— .

2. *Lumen Vitae*, vol. XI (1956), p. 360.

3. *Downside Review*, Winter, 1954/5, p. 74.

and everything that happens to them. It is simple fact that in England every six-year-old is clear and certain about that one piece of information (including the word 'limbo') whatever else they may or may not remember about God or Jesus Christ. Yet it is not a very good piece of News, not the ideal beginning to tell of God's saving love. This inspector has often thought it would be better teaching to say that we *just don't know* what happens to those babies, we can just leave them to God.

In the *Clergy Review* of October, 1955, Bishop A. Beck (now of Salford) had an article on the subject of the new secondary-modern schools which collect the older children from several parishes, thus detaching them from parochial supervision and high-lighting the problem of leakage. Bishop Beck give his support to those who have urged the need of full-time priest-chaplains to look after such schools, not so much to give the ordinary religious instruction, but to foster the living side of religion and repair the broken bridge between pupils and their parish church. Many are thinking about this problem, but little has been done yet. In some places retreats or courses for school-leavers (sometimes with encouragement from the secular authorities) have been tried with good result.

Passing references have also been made in the *Clergy Review* and elsewhere, to the most urgent need of all: some catechetical training for priests, at the seminary stage; but as far as is known anything that might possibly be done about this still lies in an uncertain future.

A new annual review called *Catholic Education*¹ has appeared. Its editor is Mr. R. A. G. O'Brien, Secretary of the Council. He writes in it on parents and education and it will be concerned with general ideas and principles in defence of Catholic schools, not specifically with catechetics. There is rumour of another new periodical, to be started soon by the Catholic Training Colleges, but this too would probably be concerned with catechetics only incidentally.

The October 1954 number of *Liturgy*² was a practical one devoted to the link between liturgy and catechetics. Fr. Gerald Vann, O. P., showed how in cities education has drifted too far from symbols rooted in nature which the liturgy brings back. Fr. F. H. Drinkwater likewise preached the idea of liturgy as education, but was also concerned to show where it needs to be supplemented by catechism — but a *better* catechism. Mr G. L. Bishop, a lay teacher, described what is done in one Birmingham school.

*The Sower*³ is still the only definitely catechetical journal in England or indeed seemingly in the English language. Its last few quarterly numbers have usually included (in addition to the religious playlet which is a regular feature) the translation of some lessonmaterial from the best continental catechists (Colomb, Delcuve, Alfortville priests, etc.) which are otherwise unknown in England. The January 1956 issue had a

1. *From Catholic Education Council*, 27, Great James St. London, W. C 1, — 3/—.

2. *Liturgy*, Greyfriars, Wells Park Rd., London E. C. 26, 1/—.

3. *The Sower*, Lower Gornal, Dudley, 4/— yearly.

useful article by Fr. Drinkwater called *Everybody can have a try* giving suggestions on the art of story-telling as it concerns a catechist. *The Sower* is also carrying on a sort of campaign in favour of religious school periodicals (or rather books which reach the pupil in periodical format) instead of the usual class textbook, which has lost all its freshness after the first week or two. Freshness, says *The Sower*, is of the essence of interest, and therefore of true education.

The Sower, like Fr. C. Howell, S. J., has done a good deal to make the new German Katechismus known in England, though it has also voiced some criticisms of it as being too much of a school book to be an entirely successful national catechism. In a special Supplement of April, 1956, *The Sower* translated the 248 formal questions and answers of the Katechismus, so that English-speaking catechists may get some idea of "the general theological plan and treatment adopted in the new German catechism, which must certainly be the most fully-prepared and fully-considered teaching book ever yet written in the history of the Catholic Church."

The February issue of the Dominican monthly *Blackfriars* carried the final instalment of a set of instructions on the Creed for adults, by Fr. Jan Hislop, O. P.

Finally, mention may be made of an article by Dom. Ralph Russell O. S. B. on *The Pedagogy of Christ* in the Y. C. W. priests' bulletin called *New Life*¹ of March 1956. "The chief thing that Christ looked for in His disciples was whether they loved or not, and the chief thing He called out in them was love — love for their Heavenly Father — for Himself — for each other — active love for other men... By this shall all men know that you are my disciples, if you love one another as I have loved you." — The May number of *New Life* was a "Cardijn special issue," with a long article by Canon Cardijn called "Quaerite primum," on the formation of youth.

F. H. DRINKWATER, *Dudley*.

Poland.

The Biblical Movement in Poland. — Holy Scripture has always had a place of honour in Poland. The evolution of art and literature in the country witnesses to its preponderant influence. To realize the importance attached by the bishops to biblical studies in the years before the war, it is enough to glance at the statistics published by the Pontifical Biblical Institute in Rome. During the years 1936-1939, Poland occupies one of the first places by reason of the number of students, sometimes even superior to France. If one adds those who studied abroad, either in the Holy Land or in other faculties, we see that the number of Polish exegetists was continually increasing.

1. *New Life*, 43 Offley Road, London, S. W. 9, — 2/6.

At the end of March 1937 a congress held at Cracow, attended by more than 40 exegetists, decided to organize biblical studies in Poland and to prepare a new translation of the Bible according to the original texts.

The cataclysm of 1939-45 cruelly put the brake on this magnificent progress. The list of those who lost their lives either in concentration camps or in the streets of Warsaw and elsewhere, is too long for us to give in full. It is headed by the names of wellknown scholars such as Joseph Archutowski, J. Mazerski, A. Fic. In spite of these sad losses, the survivors set to work immediately after the liberation. The biblical movement restarted in spite of all the difficulties and conditions of the post war period. A rapid glance over the results obtained during these 10 last years will prove that the interest in biblical matters in Poland far from weakening, is increasingly lively.

The endeavours of the Polish exegetists are concentrated chiefly on *as large a diffusion as possible of the sacred text among the faithful*. This pastoral effort, which is in the forefront of the biblical movement in Poland, is one of its most characteristic features. The New Testament is receiving particular attention. Thanks to the longstanding work of the Rev. E. Dabrowski, doctor of biblical science and lecturer at the Catholic University of Lublin, a new translation of the New Testament from the Vulgate was completed in spite of the war and published in 1947. To realize the importance of this event, it must be noted that the translation in use by Polish Catholics was still that of Fr. Wujek, S. J., which appeared at the end of the 16th century. Several attempts had been made to correct and modernize the language, but it was still the Wujek Bible which was read in churches. Obviously this translation, however worthy of veneration, was not sufficient for the modern reader who desired to understand the sacred text.

Prof. E. Dabrowski's translation is enjoying an immense success. Editions are succeeding one another in Poland and abroad. It was honoured by good wishes and a special blessing from the Holy Father. At the present time more than half a million copies have been sold. It is quoted in the new missals and pericopes in the vernacular and is the text in current use.

This new translation is not without its faults, but it has the great advantage of being both faithful to the Vulgate and pleasant to modern ears. Also, while the language is modern, it still keeps its special cachet, that dignified style, which one associates with the Bible.

Fr. Dabrowski's edition of the New Testament is accompanied by short and discreet notes, which are sufficient for directing the average reader in questions of interpretation. Fr. F. Gryglewicz also published in 1947 a translation of the Gospels and the Acts of the Apostles from the original Greek, but his attempt was criticized justly by some who found his translation too free.

With regard to the texts of the Old Testament, the position is not so satisfactory, chiefly owing to the lack of specialists. The Wujek text in present use, revised by the Jesuits, does not suffice for the needs of today. It has not been republished in Poland since the war. The Protestant Bible Society is selling a translation made in the 17th century, but this, though interesting from the linguistic point of view, has practically no value.

In biblical study circles the urgent necessity for a new translation is therefore realized and we may hope that it will soon be undertaken. In the meantime, the Polish exegetists are working at partial translations. It is obvious that the Psalter will be the first to be dealt with. Several translations of this have appeared since the end of the war, of which the most interesting are those made by the Rev. Klawek, lecturer at Cracow University and Fr. Wojcik, Redemptorist. The former gives a selection of translated psalms, attempting to give the best rendering of the poetical and lyrical character. Fr. Wojcik has published a "Book of Psalms" with an introduction and commentary, which enables the public at large to study the prayer of the Church.

A magazine called "Biblical and Liturgical Movement" supports the pastoral efforts of the exegetists. Edited since 1948 by the Rev. Klawek, after a short interval (1953 to 1955) it has renewed its work. It provides chiefly articles on the actual problems of exegesis and the liturgy, keeping the reader advised as to the latest discoveries and foreign publications. A rubric with the heading "Word of God," gives new translations of the sacred text, suitable for preachers. It must, however, be remarked that the magazine would be more useful if it adopted a more marked pastoral character better suited to the requirements of the pulpit.

Holy Scripture is thus gradually recovering in Poland the place due to it in preaching. There is still much to be done, and the sermon outlines provided each week for parish priests by the diocesan centres are somewhat deficient in this respect.

This is why Fr. E. Dabrowsky addressed an excellent memorandum in 1952 to the Polish episcopate "*On the bases and methods of a Biblical Movement in Poland.*" He drew attention to the need for organizing biblical study weeks and also Sundays or biblical vigils, in order to nourish the faithful by the Divine Word commented upon wisely in the spirit of Catholic tradition. This memorandum found an echo in several dioceses where the ecclesiastical authorities sponsored all possible means for applying its directives and in this way reanimating the love and knowledge of Holy Scripture among the faithful. In this way, the biblical movement gradually gained in amplitude and depth.

Catholic interest in the Bible is revived by a *series of publications of great appeal to the public*. Besides the 'Introductions' of classic type provided by Fr. C. Jakubiec, lecturer at Warsaw, for the Old Testament¹ and Fr. E. Dabrowski for the New², there are a number of books written in less scholarly style, which are no less useful. The translated works of Daniel-Rops must be given a special mention, for the editions succeed one another and disappear from the bookshops in the twinkling of an eye. The same is the case

1. *Wprowadzenie do Ksiąg Starego Testamentu* (Introduction to the books of the O. T.), Warsaw, 1954.

2. *Prolegomena do Nowego Testamentu* (Prolegomena on the N. T.), Opole, 1949; Warsaw, 1952.

with Ricciotti's "Life of Jesus," of which a good translation appeared in 1954 and eight thousand copies were sold in a few weeks. We must mention also the masterly work on St. Paul by Fr. Dabrowski, which is an entirely original appraisal of the apostle of the nations. The author dwells on the influence of Hellenic culture and the atmosphere in which the apostolate of St. Paul developed.¹

A posthumous book on Jesus Christ by the late Fr. Athanasius Fic, O. P., pupil of Père Lagrange, gives a series of studies on the chief problems of the Gospel. Fr. A. U. Fic joined a sense of hermeneutics nourished by a profound piety to his great archaeological and exegetical ability.²

Two small volumes containing a series of articles by Fr. E. Dabrowski on various subjects of biblical interest (archaeological discoveries, questions of criticism, etc.) provide Polish readers with a survey of the modern biblical question.³

We must also mention a 'biblical' literature which, without being biblical science properly so-called, contribute all the same to informing the reader of the chief themes of Sacred Scripture and bringing them to the knowledge of the faithful. Most of them come from the pen of John Dobraczynski. His "Letters of Nicodemus" could serve as an introduction to the spirit of the Gospel, while his books on Moses, Jeremias and St. Paul contribute to a deeper understanding of these important characters of Sacred History. We also owe to him a little book called "The Manna and the Bread," giving a sketch of the history of the Old Testament.

It is obvious that a serious biblical movement cannot develop in a satisfactory manner without *deep and truly scientific foundations*. Polish scholars, while taking pastoral needs into account, do not in any way neglect practical exegesis.

It would be tedious to quote here all the books published during the last ten years. We must, however, mention the studies on the text of the Decalogue published in 1947-8 in the magazine "Ateneum Kaplanskie" by Fr. S. Lach, lecturer in the University of Lublin.⁴

The Marian Year and the proclamation of the dogma of the Assumption were the occasion of a series of works on the biblical Mariological texts. Finally, there is a small book by St. Stys, S. J. on the Creation of the world.⁵

An important event was the occasion for a meeting of exegetists from all over Poland to celebrate the 350th anniversary of the Wujek Bible (1599-1949). We have mentioned above the importance of this famous translation which has been the foundation of the knowledge of the Bible in Poland.

1. *Dzieje Pawla z Tarsu* (History of Paul of Tarsus), Warsaw, 1947, 1953.

2. *Jezus Chrystus*, Poznan, 1951, 1954.

3. *Studia Biblijne* (Biblical Studies), Warsaw, 1951, Poznan, 1952²; *Glossy i Odkrycia Biblijne* (Biblical glosses and discoveries), Warsaw, 1954.

4. *Dekalog w swietle nowoczesnej krytyki biblijnej* (The Decalogue according to contemporary biblical criticism), Wlodek, 1948.

5. *Biblijne Ujecie stworzenia swiata wobec nauki* (The Biblical idea of the creation of the world and science), Lublin, 1947.

A series of conferences and articles were published in different periodicals on this occasion. The faculty of theology at the Cracow University organized a biblical exhibition which had a great success.

This rapid and necessarily incomplete review may be enough to convince an impartial observer of the vitality of the biblical movement in Poland. It certainly has its ups and downs, and everyone realizes its great deficiencies. However, no one forgets that the Catholic Poles have a great thirst for the Divine Word explained and commented upon in the spirit of the Catholic Church. The Polish exegetists do their best to respond to this imperious need by continuous and durable work.

An undertaking of great importance will be the forthcoming edition of a commentary on all the books of the New Testament, based on the new translation from the Greek text. It will be the work of a group of Polish Biblical scholars, whose competence and names are well known.

This commentary, which will consist of ten volumes, preceded by an introductory volume with the title of “ *The New Testament and its period-Geography-History-Culture* ” will begin to appear next year and should be completed — according to plan — in three years (1956-59).

This work is under the patronage of the Catholic University of Lublin, in whose name Fr. E. Dabrowski has undertaken the direction as chief editor. This commentary on the New Testament will be the first work of this magnitude in the Polish language ; it will answer the requirements of contemporary biblical science as well as those of the Catholic public, but more especially will it fulfil the needs of the clergy and laity taking an active part in the biblical movement, because they will realize the immense bearing which it has in the Church of today.

John WIERUSZ-KOWALSKI,
Professor of Sacred Scripture.

Sweden.

The Dilemma of the Teachers of Religion in Swedish Public Schools.

— A teacher of religion in Swedish state schools, who is a faithful member of his church, has remarkable opportunities of serving his church in his job. In a country which is more secularized than many other Western countries and in which only a minority regularly attends church, although the great majority belongs to the Established Lutheran Church, the school teachers come in direct contact with all youth. Many of the young people that we meet in the classrooms hardly ever come to church and hardly ever hear of God at home. But in school they are obliged to attend morning devotions and to learn about Christianity every week.

In this century these opportunities have been reduced, but still Christianity is a compulsory subject in every grade with one or two periods every week. The school year comprises about eight months of the year. It is very difficult, however, to teach a subject with only one weekly period, especially when this period often must give place to sport, language exercises and other

things which cut across the normal plan. Further, religion is not considered as important compared with for instance languages and arithmetics, and the pupils expect to get their credits in religion without much work.

One reason why religious education in schools has lost much of its old central position is a general uncertainty about its form and contents.

Secularized liberals who are strongly represented in leading Swedish newspapers, are continually arguing that the religious education in Swedish schools is incompatible with religious liberty. Sometimes Swedish Roman Catholics join in this criticism. Some time ago the biggest newspaper, *Dagens Nyheter*, wrote in an editorial: The religious education in Swedish schools is trying to ride three horses: formal information about Christianity, belief in the confession of the Church, unbounded search for truth. But a teaching which maintains that the confession of the Church is true is incompatible with religious liberty, the editor wrote, and exclaimed: To the Christians it ought to be a matter of conscience not to defend the present state of things against a better knowledge about what it means.

In the spring 1956 the same newspaper made a survey of what is actually taught in the schools in various subjects. When reviewing the text books of religion the paper suggested that special religious education should be discontinued and information on religion be included in the teaching of history. Christian education is the concern of church and home, and Christians themselves should not be interested in the religious education of public schools which must be hindered by many rules and must not be confessionally bound. The Christians are a decreasing minority in the people, the paper wrote further, and concluded that the Christian faith is in conflict with reason and has no future.

This attitude, to criticize Christianity and Christian education in the name of reason, is amply represented in Swedish public opinion. But when a member of the Government, the single female minister, voiced the same opinion in a public interview in the summer 1956, there came lots of protests. The majority of Swedes does not seem to have passed Christianity in the way that the secular papers maintain.

Teachers of religion in state schools are thus criticized that they are too fettered by the truth of the Christian confession. But from others they are criticized exactly for the contrary reason, and so we are between two fires. Many believing Lutherans maintain that we are teaching a Christianity which is too neutral, too rational. A big church convention which met in Stockholm in May 1956 and counted 3-4000 participants, discussed religious education in public schools. The convention had received suggestions that it should speak out in favor of a reintroduction of Luther's small catechism as the main text book of religious education in state schools. The catechism was abandoned in the schools in 1919. The convention adopted a resolution which spoke of the necessity of giving a Christian education in the schools founded on the Bible and not abridged by reason, but it did not mention the catechism. The same people who want Luther's catechism reintroduced are also sharply criticizing some textbooks which according to them are giving a too rational-

lized picture of the Christian faith. Rather no Christian education in the schools at all than such an education, the orthodox Lutherans proclaim.

From both sides it is often said that the criticism is directed against the whole system, not against the teachers. In its attitude to teachers, the state is strictly neutral, not the least interfering in their personal faith. We are appointed strictly on formal, academic merits. Consequently there are liberal teachers with whom the liberals are pleased, and there are orthodox Lutheran teachers, with whom the orthodox Lutherans are pleased.

Everybody knows, however, that personality means much in religious teaching. But to legislate on personalities is impossible. And so the debate continues about the legal forms of our public religious education. The official rules are rather vague, and they must necessarily be so. They speak of our task to shape personalities and to inform about religion. We are expected to procure building stones to the forming of personal faiths, but the building job must be the task of every single individual. The teacher has no right to propagate a certain faith, to decide the goal of the searching youth.

These regulations are no doubt influenced by progressive American educational philosophy. As progressivism is criticized in America, its Swedish parallels are in Sweden. This criticism comes from secular atheists as well as from orthodox Christians. The secular critics maintain that we are compromising between rationalism, which is the sign of modern culture, and confessional Christianity. The orthodox maintain that we are rationalizing Christianity, and they say that the educational goal of Christian education must be defined in Christian terms, so that not any faith is considered as having the same degree of truth as Christianity.

Both the secular and the orthodox critics represent minorities, however, and the present forms of public religious education are still backed by the majority. But the criticism seems to be growing, and it can be doubted that our present system will hold good for the future.

Looking to other countries does not give us direct help. Swedish education is much influenced from the U.S.A., but over there public schools give no religious education at all, and the majority of Swedes does not think that this is the best solution. Our neighbour Norway has a public religious education which is more bound to Lutheran confession than ours. But we are religiously not so uniform as the Norwegians, although we are more uniform than the Americans. In Western Germany the churches are allowed to give confessional religious education in the schools. But the German solution seems to be intimately connected with the division and rivalry between Catholicism and Protestantism, and our religious situation has other traits. It seems as if every system of religious education in public schools must be backed by the actual cultural situation in just that country. And so our system is backed by our situation, but the growing unrest is a sign of religious changes.

Growing secularism within a formal church membership is one characteristic trait of Sweden. Another is the division of active Christianity between the Established Lutheran Church and various Protestant denominations.

A third trait is that Roman Catholics and Jews represent insignificant minorities.

If public religious education shall have any future in Sweden it seems to be necessary that there can be agreement on its foundations between the Lutherans of the Established Church and the free protestant churches. This agreement should correspond to the agreement reached in the World Council of Churches. As Roman Catholics do not go together with Protestants in the World Council, it cannot be expected that they can agree with Swedish Protestants about religious education in our schools. But as Catholics (and Jews) are so few in Sweden, the more important problem is whether the secular atheists and agnostics can agree with the believing Protestants. This question is pushing forward and must probably — if secularism continues to grow — find an answer before long. The answer is connected with the deeper problem about the value of the nominal Christianity accepted by so many Swedes. If they must choose, will these lukewarm Christians choose confessional Christianity or atheism? And will they be obliged to choose?

In the planning of future religious education in Swedish state schools, it must further be considered, that the educational situation is very different with children in different ages. Youth in the ages of 16-20 are perhaps best served by a presentation of religion, where all questions are left open for discussion. Children between 7 (when Swedish public schools start) and 12 will be bewildered by such a presentation. They respect the authority of the teacher. And the teacher cannot be vague in his teaching of these ages, if he shall maintain their respect. If 'confessional' education seems to be natural with children, "neutral" religious education seems to be natural with youth, at least in our cultural situation. What is proper religious education of the ages about 13-15 seems less clear. The speed in which children become youth is most varying.

In a changing culture like ours the planning of Christian education needs to learn from religious psychology. It is a pity that Swedish psychological research has with some exceptions dealt very little with the problems that face the teaching of religion.

Should religious education in state schools be compulsory or not? The answer to this question depends on the forms given to this education. If the teaching is 'confessional' it should not be compulsory to children belonging to another church than the church or the churches that have formed the contents of the teaching. If the religious education is 'neutral,' mainly informing, it should be compulsory to the same extent as other subjects in school.

Many questions concerning the future of religious education in Swedish state schools remain to be solved. And all the time we know that what really weighs, is generally the personal impact from the teacher. The chances for us teachers of religion to make a real impact on our pupils are not great. We face the pupils one or two periods every week during about eight months of the year. Home and peer groups mean much more to them than individual teachers. Nevertheless, we can destroy and we can build up, and we do not know when we do either. Speaking to the older generation we

are often stricken by the fact that they have so often received lasting impressions of Christianity (positive or negative) from their school teachers of religion.

So we maintain that a teacher of religion in our state schools can still perform an important task in the service of his church. And the church should encourage gifted students to enter that task.

Sten RODHE, *Karlstad*.

U. S. S. R.

Atheistic Education in Schools in the U.S.S.R. — ‘Sovietic Pedagogy’ the official organ of the Academy of Pedagogical Sciences in the U.S.S.R., published in May 1955 a really practical treatise concerning anti-religious propaganda to youth; under the title: “Atheistic education in the school,” by E. Perovsky¹.

The interest of such a document lies in its origin and contents. It does not represent an isolated voice, but a ‘summa’ emanating from the official circles of national education. The author’s aim is to present teachers with full documentation on a plan of work and of warfare, grouping together elements which are systematically classified and analysed and ready for direct application in the classrooms. The article is therefore not intended for the public at large, either in the U. S. S. R. or abroad; the periodical in which it is published has a relatively restricted circulation (44.600), and its public is exceedingly specialized.

We give below the itinerary followed by the author, making use as far as possible of quotations from the original.

1. Aims of atheistic education in the school. — The author very firmly recalls that the Soviet school is founded on the doctrine of Marx and quotes Lenin²: “Marxism is a materialism. As such, it is the implacable enemy of religion, as was the materialism of the encyclopaedists of the 18th century and Feuerbach’s materialism.”

A. Uproot all religious convictions and practices. — It is not sufficient to uproot from the consciousness of a particular pupil the religious superstitions implanted in it by his own family. The problem is more fundamental.

B. Close minds to all religious influence. — The suppression of religious prejudices is only the first task. Next, “all pupils must be made invulnerable to any religious influences whatsoever.”

1. The translation of this article has been kindly sent to us by Miss Posnoff; head of the *Foyer Oriental Chrétien*, 206, Avenue de la Couronne, Brussels. We are extremely grateful to her.

2. V. I. LENIN, *Œuvres*, vol. 15, 4th ed., p. 374.

C. Train militant atheists. — The Soviet school must also tend to arouse in the pupil “ the desire to share actively in the fight against religion..., ” to teach the young ; “ future builders of communism, to be conscious and convinced atheists, active combatants of any religious superstition or conviction. ”

2. Means of atheist education. — *A. Instruction in the natural sciences must go beyond objectivity.* — According to the author, it is not sufficient to study facts objectively, to impart a positive scientific knowledge (the period of non-religious education in schools 1918-1919, bore witness to the insufficiency of this), but the pupil must be helped “ to draw atheistic conclusions from the knowledge he acquires. ” If the master does not do this, as is frequently the case in the upper forms, the majority of his pupils will not draw these conclusions.

Thus, a simple objective exposé is not satisfactory : “ It often happens that the student assimilates the scientific knowledge, but still retains his religious superstitions. ” The author is here denouncing a form of coexistence.

B. The inculcation of the materialistic conception of the universe. — The master should therefore “ link scientific knowledge to the scientific /materialistic system and infallibly lead the pupils to the elaboration of the foundations of the materialistic conception of universe. ” Simultaneously, he will carry on “ direct and open criticism of religious conceptions of the world and of the moral precepts and sentiments based on these conceptions. ”

“ This means that, in the course of the explanation to the pupils of particular natural phenomena, of social life or human facts... it is indispensable, not only to expound a given fact scientifically and correctly, but also to direct the explanation, when it is possible without a forced interpretation, against religion by showing the pupils the lies contained in the religious interpretation of the given phenomenon, its incompatibility with science and, if the nature of the phenomenon allows, its harmfulness and reactionary character. ”

C. The Development of an active anti-religious pedagogy. — The author insists on the necessity of using facts “ specially collected to demonstrate in a convincing manner the harmfulness of the religious conception of a given fact... The facts must harmonize with the subject of the matter dealt with and not dragged in to fit the case.

By way of example. — When the master has instructed his pupils of the seventh form (13-14 year-olds) in Newton's Law of gravitation, he must point out how greatly the men of old erred when they stated “ that the movement of the heavenly bodies was directed by some particular, non-human, supernatural, force (God). ”

In the same way, à propos of the lesson on volcanic eruptions, the teacher will tell the story of that of Etna in 1928 : the little village of Mascali in a green valley, full of orange and lemon groves, was threatened by the lava ;

the people, led by their clergy, marched up to the flowing lava, imploring the help of St. Leonard, the patron of Mascalì. In spite of their prayers, the lava continued to flow... to such an extent that the village suffered terribly from the superstition of its inhabitants : believing in a miracle, they had failed to save what could still be saved. The teacher " then draws the conclusion : see what happened to those people who believed that volcanic eruptions are the work of God. "

In the same connection ; the master is invited to emphasize, à propos of historical events, the reactionary or counterrevolutionary role of religious ideology. Examples : servitude in Russia ; the chauvinistic exploitation of religious sentiment in 1914-1918, etc.

D. *Atheistic formation will be carried out under all circumstances.* — Doubtless, lessons in history and science are the best occasions for this anti-religious formation (former religions ; origin of Christianity or of Islam, the Inquisition... anatomy and physiology) but every favourable circumstance must be exploited, out of class as well.

3. *Methodology of atheist education.* — A. *How to impart the materialist conception of the world.* — With a view to the development of a materialistic attitude ; the master must aim above all at " emphasizing the objective determinism of everything which happens in nature, society and human consciousness. " Thus he will succeed " in completely undermining any admission of the possibility of a miracle ; that is to say of the arbitrary course of events and phenomena, the belief in which is one of the foundations of all religion. "

Care will therefore be taken to stimulate " the discernment of the occasional as distinct from the essential and indispensable relationships. "

The examples quoted by the author show that in the U.S.S.R. there exist deeply rooted popular superstitions (belief in certain omens) and that marxists seem to speculate on the fact that superstitions and religion are closely connected in the minds of the people.

In concrete cases the teacher will prove that science has confuted superstitions and at the same time he will try to impart " the conviction of the infinite possibilities of our knowledge : " there are no ' mysteries, ' essentially inconceivable for mankind. That which yesterday was a mystery has been pierced through by science and tomorrow science as it progresses will unveil more of the existing ' mysteries. '

" There is nothing in the world which cannot be known ; but only things which we do not know now but which, thanks to the efforts of science and experiments, will be discovered and known. " ¹

To illustrate this allegation ; the teacher will quote some spectacular examples of scientific forecasts, mingling those of Leverrier and Adamson

1. *Histoire du PCb.*, Cours sommaire ; 1940, p. 108.

about Neptune, Marx-Engels about the Russian revolution, those of Lenin in 1915 and 1920 and Stalin's about the Chinese revolution.¹

In opposition to this infinite possibility of science, there will be evoked the sombre picture of the obscurantism of all superstitions and all religions, including even those unknown to the audience.

B. *How religions are to be attacked in their foundations.* — “ The first fundamental position of atheist educative work in the middle schools consists in showing clearly to the pupils the human basis of religion and its historically accidental nature. ” Through the history of religions, teachers will try to prove that religious sentiment “ only represents one of the forms of men's social conscience, produced by the determining conditions of their common life. ”

“ Product of the impotence of men before the exterior forces oppressing them, religion disappears just... when men become conscious and active creators of life. It is the case in the U.S.S.R. ; the conditions necessary to the death of religion have been realized but “ religion is one of the most tenacious ideological prejudices of capitalism, capable of surviving a certain time after the social conditions engendering and supporting it ” have disappeared.

To cause the disappearance of religion, we cannot trust to mere fatality (*stikhiinost*) and spontaneity (*samotioik*). Its demise must be hastened actively “ by waging socialistic war against it, ” having recourse to “ scientific atheistic propaganda. ”

Religion will be attacked in the name of science, following Lenin's suggestions.

The author enumerates the arguments to be employed :

Religion : 1. *Is born of fear.*

2. *Turns its back on scientific research and progress.*

3. *Subordinates matter to mind.*

4. *Denies evolution.*

5. *Admits miracles.*

6. *Imposes limits to our knowledge.*

7. *Rejects scientific demonstrations.*

8. *Praises ignorance* (“ the wisdom of this world is folly before God ”).

9. *Hates science and learned men* (Paul II ; Clement VII).

10. *Persecutes learned men* (Anaxagoras ; Protagoras ; Aristarchus of Samos ; Aristotle ; Ibn Sin ; Giordano Bruno ; Vesalius ; Galileo).

With regard to these two last points ; the author denounces “ the evil

1. The article was written in 1955. Since the speech of Kruschchev at the 20th Congress of the P. C. of the U.S.S.R. this last example of “ scientific forecast ” is doubtless less recommendable for soviet teachers.

hunt " carried on by clerical reactionaries against science in our times. He mentions " those called neo-Thomists, learned Catholic priests and clerical scholars who, encouraged by the Vatican, work at adapting the teaching of the mediaeval theologian, Thomas Aquinas, to the present time. " The author accuses them essentially " of requiring science to submit to religion. "

C. *How to fight religion as reaction against communism.* — Atheist education must also " implacably unmask the social reactionary role of religion. " In a society of classes, it plays the part of an instrument of spiritual enslavement of the workers by the exploiting classes and the role of a brake on everything that is progressive. "

This work of denunciation will bear its fruits : young communists in the U.S.S.R. will be especially sensitive to this aspect of religious criticism. All teachers here have their parts to play, including those of the upper classes. Indeed in these, the criticism of the anti-scientific nature of religions is no longer of interest : the pupils are convinced and simply shrug their shoulders with pity at the proclamation of ancient beliefs ; on the contrary, they are impressed by the social argument. Religion does not then appear any longer as simply a story of the capitalist past ; it is seen as a reactionary, present and dangerous force. The reactionary complex of religion is not simply a particular aspect, but each element which composes it : conceptions of the universe, morality ; influences, rites and customs, etc. " On the subject of the moral influence of religion, the great error of the usual statement made by believers must be especially pointed out to the pupils ; namely that religion morally ennobles man, making him gentler, better, and obliging him to behave better to others. " In this connection they will mobilize " the holy inquisition " and particularly cruel episodes in history.

The author estimates that the fight should be carried on mainly against religion as such and not so much against religious personalities ; for some " have played and now play a relatively progressive part. " The battle will not be confined to Christianity ; but will extend to all religions.

4. *Practical advice concerning atheistic education.* — I. Atheist education is especially to be given *during lessons*. " It is indispensable to give it a well thought-out and planned character. " The teacher will plan his lessons from this standpoint. The dosage will be carefully calculated in proportion to the subjects themselves and will avoid excesses which would irritate the pupils. The quality of religious criticism is more important than the quantity. It is an advantage if the teachers work together.

" Whatever is the school subject, the success of atheistic education depends greatly on the quality of the material employed by the master. " The materials should be on a par with the pupils' understanding ; interesting and convincing. This is too often lost sight of.

As to method, " the teacher's narrative holds first place. " For children of 11 to 14, the efficacy is increased if the narrative is accompanied by

explanations with the help of artistic pictures (Répine's " Refusal to confess, " for instance).

2. The influence exercised during the lesson should be continued *outside* : by analogy, by integrating atheistic propaganda organically into the programme of youth groups, or again by the organization of mass activities especially conceived with a view to atheistic education. In this latter hypothesis, matters will be dealt with " which cannot be touched upon during the lessons owing to the absence of a natural link between them and the subjects : " the sacraments and the big religious feasts, devotions, etc. Advantage will also be taken of the opportunity to deepen and systematize the anti-religious teaching. In these groups, the pupils in the upper forms will do their " running in " as atheist propagandists : initiation in the art of public speaking, chairing debates, etc.

3. *In the atheistic educative meetings outside school hours* ; use may be made largely of reading aloud by the teacher of literary works of atheistic tendency. Besides Russian books, the author recommends amongst others, " Le Normand " by Guy de Maupassant and extracts from " Colas Brunon " by Romain Rolland.

The work is always directed by the teachers, but they can invite leaders from outside.

Readings, talks, debates, excursions : these techniques are all ' collective. ' Recourse should also be had to *individual* work, outside school hours, with certain pupils " who are not yet freed from religious superstition. " In this case the methods will be extremely individual. The teacher will take temperaments into account, " will act with finesse, tact and patience " There is nothing worse than to try to fight against the religious prejudices of the pupils by methods of derision, rebuffs, administrative pressure (as, unfortunately, still happens, here and there). The teacher will not permit " some of the pupils to jeer at others... " He will remember that we " are fighting against religion but not against believers... that their religious feelings are not culpable, but a misfortune. " He also will be on his " guard against any tactless behaviour towards the clergy... When religion is dead, there will be no more clergy. "

J. GÉRARD-LIBOIS, *Brussels.*

AFRICA

Mauritius.

School Problems in an Expanding Community. — The word ‘ crucial ’ is much too often used nowadays and loses its meaning. However, the problem which I want to discuss briefly is a ‘ crucial ’ one, because it is really extremely important for the small community on which it weighs, and also because, like the form of a cross, it results from the conflict between two opposites.

The Island of Mauritius in which mingle Asiatics, Africans and Europeans, has never been without a true civilization. This was, however, the appanage of a multicoloured élite, and it is only recently that the masses have felt a great desire to learn. The dainty revolt and the realists protest. For the former, culture so democratized is debased : are we to choose to let true refinement be diluted to a Bœotian mixture of disparate acquirements ? The second observe drily that the present thirst for knowledge can only be called a desire for a richer life if it is taken in its literal sense of a desire for more money by becoming a clerk instead of an honest labourer. And the realists add, this time seriously alarmed, that nine out of ten will be disappointed, for there are too few vacant jobs to satisfy all the ambitions thought legitimate... now, obviously, the class of embittered intellectuals serves always as the broth for the culture of the bacillae of revolt.

No one can deny that there is some truth in all this. But it would be unhealthy to remain on the level of recriminations, we must rise higher and consider that, in spite of its mistakes and weaknesses, the desire for learning is a real, although unconscious, search for a better life. These poor people who want to have their children educated are deceived as to real culture — no doubt... How should they know what it signifies since, by hypothesis, they do not possess it, but at least they have a vague notion of it and respect for it, which already denotes progress in a considerable degree. Children hastily educated by incompetent masters who are often mercenary will only be half educated — again, no doubt ! but all the same they will have already traversed half the road and the following generation will have the benefit of a better start. That is why, taking everything into account in spite of the disdain of the dainty and the calculations of the realists, the aspiration must be allowed free rein to develop.

But in this civilization arrived at the stage of development in which it inspires the “ Libido sciendi,” conflict arises, for the demographic factors remain those of half civilized communities, characterized by an abundant birthrate. Our realists change into cynics and state the progress realized in this domain is just sufficient to accelerate the superpopulation : human

life is prolonged by such abundant reproduction. Indeed, Mauritius has, I imagine, almost the world record in the birthrate : about 30 % “ More children than can be educated ” is the phrase that comes instinctively to the pen... but, as we shall see, problems of instruction are on the contrary overwhelming. Crucial problem : an urge for education corresponding with a developed civilization, a demography corresponding to a quasi-primitive civilization. Hence the headaches of the Director of Public Education.

Obviously all this could have been foreseen, but it is the lot of small colonies to be ruled by functionaries with short terms of office who only remember the phrase of the Gospel which says “ Sufficient for the day is the evil thereof. ” In any case, at the beginning of the school year (which in Mauritius coincides with the civil year), the crisis broke out : eight thousand children were turned away from the primary schools and the Government which three years ago boasted that obligatory schooling would soon be made law, was on the contrary made to look foolish. All the more as the case acts like a snowball (if I may be allowed to employ such a metaphor for a country where the only visible snow is that on Christmas cards). These eight thousand children refused this year will occupy eight thousand of the places allotted to those of next year, and because there will be these eight thousand places less, their successors who cannot begin their education will number sixteen thousand... and so forth.

Several remedies have been suggested. The most simple would be to require the teachers to teach half the children in the mornings and the other half in the afternoons. That is what, in official jargon, is called the “ double shift system. ” The teachers have flatly refused and one can understand this... they are not robots ! Besides the instruction would consequently be reduced to a so-called ‘ essential, ’ and one knows that in education the ‘ essential ’ is always insufficient. Religious formation, for instance, would it be considered as an ‘ essential, ’ although it is the “ one thing necessary ? ”

Actually a solution has been found which is more reasonable and therefore more expensive. Having augmented the budget of Public Education by several millions of Rupees, new classrooms are to be built and new teachers hastily trained. This implies a considerable effort for the population in general, because the colony's budget is already overloaded like a dromedary. Moreover, as is the case in almost every country in the world, the Catholics' backs will have to bear an even heavier load for, besides the taxes which they, as well as others, have to pay, they will have to contribute generously for the additions to their own schools. In fact, the present system in Mauritius (which many envy us) is that the Government subsidizes our schools by paying the teachers and contributing 2/3 of the cost of adding to and repairing the buildings. Thus helped, the Catholics have made a great effort because they now have 52 subsidized schools against 17 for Anglicans, 5 for Hindus and 2 for Moslems, as well as 77 Government schools (in which, I note in passing, religion courses have to be given to the Catholics). Since the proportion of Catholics is 1/3 of the whole, we cannot complain and the Government estimates that our share is so large that it has made known

to us its decision not to subsidize any new schools. After which, comes the deluge... I mean the present tide of requests for admission into the primary schools. And behold ! The Government, after having, like Mussolini's Italy, decided that it "fara da se," now asks us to help it create, not new schools (that would be to lose face !) but new classrooms in the existing schools. We obviously find an ironical satisfaction in this, but it will have to be paid for dearly ! By millions of Rupees. Again, if that were the only financial effort which Catholics had to make ! but obviously, because of the growth in the population, new churches must also be built and in order to keep pace with the times, Catholic Action must be developed. Miserable money to which we are bound... it must be the vengeance of Judas !

Naturally, it is not on this materialistic and pessimistic note that I would end. Besides, it does not at all reflect the reality, for Mauritian Catholics — neither Harpagon, nor Alcestes — look to the future with that confidence which is the instinctive reaction of those who believe in Providence.

E. DETHISE, *Port-Louis*.

AMERICA

Chile.

Catholic Education in Chile. — At all times the religious education of all classes of society has been a subject of preoccupation for the Church and the faithful in Chile. Bishops, priests, religious and zealous disinterested laymen have given to this fundamental aspect of the nation's life their devoted care and competence.

Religious education has always played a part in the history of Chile. Since the time of the Conquistadore, it has been in the hands of the religious orders and secular clergy ; the legislation of the Indies, inspired by Christian tradition, provided for it, and it had the protection of the Spanish Crown. All social classes benefited by it, thanks to the missionaries and catechists who instructed the natives and half-castes and the parishes and confraternities which instructed the middle and leading classes, to the schools, such as the Conviatorio Carolino and St. Francis Xavier, which provided the teaching of the middle and higher grade schools, and finally the University of St. Philip, peak of the colonial educational organization. In all this organization, the teaching of religion and Christian morals always held a privileged place.

The advent of Independence did not destroy the religious and Catholic sense inherited from Spain. The schools and colleges instituted during the

first years included the teaching of the Catholic religion in their syllabuses ; the University of Chile, founded in 1842, has a faculty of theology.

In 1833 the constitution guaranteed the freedom of education, which was ratified in 1925 by the new Fundamental Charter. Under the protection of this constitutional guarantee, an important number of private schools and colleges were founded. Many teaching congregations, which have settled in Chile after the Independence, have multiplied their activities for one hundred years. In 1888, the hierarchy founded the Catholic University of Chile, the first Catholic University in America, and actually the most important private university, not only in Chile, but in the whole of South America.

After this brief historical introduction, let us examine the present situation, making a distinction between systematic Catholic education and the apostolate.

Primary Education. — The education of children and young people being the basis of human formation, a great importance has been given in our country to the presence of religious teaching in primary schools, private or state.

The state primary schools instruct 617,316 pupils. The teaching of Christian doctrine in these schools is expressly foreseen by the law according to the official programmes drawn up by study committees on which the Church is represented. This religious teaching can be given a) by the teachers in the schools, b) by priests, c) by the laity, who have obtained a catechist's certificate by certain examinations established by law. In state primary schools, religious and moral courses are free and the teachers receive no fees for their work. At the present time, 184 qualified women catechists from the Catechetical Centres of Santiago and the provinces teach 44,858 children. They are valuable helpers for the priests, not in sufficient number, and over-worked, who have not always time to teach in the schools and colleges.

The priests and catechists who teach in 828 schools follow a syllabus assigned by the supreme government. The women teachers belonging to the Catechetical Centre and the Association of Religious Teachers are supplied by the Association with abundant catechetical material, either made in Chile or sent from abroad.

The fact that religious classes are free has its advantages and disadvantages. The school gains a special prestige because the teachers work only for God and the children, but on the other hand, in view of the difficult economical situation in the country, many lay people who would like to teach religion and are competent, are obliged to take a salaried post.

Private schools and colleges contain 291, 992 children in the primary grades. More than 85 % attend Catholic schools, the other 15 % belong to religious non-Catholic minorities, mostly Protestant or Jewish. In the Catholic schools run by religious congregations, charitable institutions or parishes, religious teaching is given by priests or competent lay teachers authorized by the Church, according to canonical rules and following the syllabuses imposed by the hierarchy. It consists of at least 3 hours a week.

The extraordinary extension of free private schools in Chile can be judged from the following statistics :

	1940	1953
State Primary Schools	513,343	617,316
Private » »	115,966	291,992

Among the most important primary schools, must be mentioned the St. Thomas Aquinas schools in Santiago, with over 20,000 pupils and more than 150 teachers, and in the provinces the " Foundation of Primary Education in Auracania, " which in this apostolic vicariate teach 25,000 children of whom 40 % are natives, in 230 schools staffed by 290 lay and religious teachers.

Secondary Education. — This is supplied in lycées and schools with strong classical traditions. Technical and commercial schools are not numerous and their pupils include less than 20 % of the total in secondary education.

State Lycées number 128, with 65,000 pupils. About 25 are mixed. Catholic religion and morals are taught during the three first years for 1 hour a week. The courses are given by priests who have the same status and salary as the lay teachers. It is unfortunate that no religious instruction is given during the next three years, but the J.E.C. (Jeunesse Étudiante Catholique) has centres for religious formation outside the schools. A real progress in the position of the Church is noticeable in these lycées : Catholic lay teachers are on the increase. Twenty years ago, only 18 % of the staffs of secondary schools were Catholic, now they number 40 % and there is little doubt that they will soon be in the majority. This is due to the fact that the majority of the pupils in the state teachers' colleges are Catholic and that moreover Catholic Universities train teachers and give them official diplomas.

Private Catholic Lycées and Schools and technical, agricultural and commercial schools are grouped under the name of FIDE (Fédération des Instituts d'Enseignement Catholique). There exist three federations one for each type of school. They coordinate their work and give the directives for each section. This union has given excellent results as regards joint study of problems and the pooling of various experiences.

FIDE controls the Parents' Associations which function in most schools and institutions by means of an Assessor. These Associations study the pupils' problems and seek to intensify the formation of the children by bringing home influence on a par with the work of the schools. According to recent statistics, 88 schools belong to the Secondary FIDE (only 2 are not under the direction of religious or priests). The number of pupils is 44,000. The Secondary FIDE publishes two magazines : The Bulletin of Christian Pedagogy (4 issues a year) and Rumbos (monthly) organ of the Parents' Associations.

An inter-American Congress of Catholic education is now under way. It will take place in Santiago and its subject will be : The Social Formation of the Teacher.

The majority of the secondary schools are run by religious orders, only a few by the parishes.

It must be noted that private education in Chile is mostly definitely Catholic, or at least with Catholic tendencies. Unfortunately, the last few years have witnessed the introduction of Protestantism, which, armed with solid financial means and intense propaganda, is trying to undermine our Faith. These circumstances have led to the creation of Protestant or other denominational schools, which in order to attract pupils have concentrated on the teaching of English, a language in which the people are greatly interested. Justly alarmed, the hierarchy has forbidden Catholic children to attend these schools and has started Catholic schools offering the same educational advantages as the Protestant ones, i. e. the teaching of English and games.

It is interesting to note that a great number of children who attend the Catholic schools belong to non-Catholic families, and that many of these parents choose a Catholic education for their children in the belief that they are superior to the state schools both from the point of view of teaching and general influence.

Normal Schools. — Teachers for the primary grades are trained in normal schools which retain a certain similarity to other middle education colleges. The first school of this type was founded by the Rev. Mère du Rousier, of the Society of the Sacred Heart. This school is now run by the state and others have been founded elsewhere, where 5,597 pupil-teachers receive their training. Religious teaching is given in these schools as in the lycées, and in addition, the pupils receive instruction in the methodology of religious teaching.

The Church owns four normal schools in Chile : one under the direction of Theresian nuns in Santiago with about 300 pupils, another recently founded in Copiapo by the religious of the Bon Enseignement. One at Loncoche, run by the Daughters of the Holy Cross, for girls, and the St. Mary normal school, mainly for religious. There also exists an Institute of Higher Religious Culture for the theological training of religious of various women's congregations. These last two give diplomas free from state control ; the other two are controlled by the Ministry of Education.

Higher Education. — There are six universities in Chile : two state controlled : the Chile University, over a hundred years old, and the Technical State University, recently founded²; four private universities : the Catholic University of Chile, the University of Concepcion, the Catholic University of Valparaiso, the University Ste. Marie and the Austral University.

In the state universities and the private lay universities (Concepcion, Ste. Marie, Austral) religion has no official status and there is no chair of Catholic doctrine. Numerous Catholic professors however have been appointed during

the last years, and witness to their faith. The A.U.C. (Association des Universitaires Catholiques) performs a ministry of instruction, penetration and apostolate among the students.

The Catholic University of Santiago possesses nine faculties : Architecture, Agronomy, Juridical, Political and Social Sciences, Economics, Physics and Mathematics, Theology, Medicine, Technology, with 8 dependent schools. There are over 5,000 students, resident and extern.

Religious instruction is carried out by the Institute of Higher Religious Culture in all the faculties, except in that of Theology : 1) syllabuses, attendance and regular examinations (usually three courses of dogmatic theology, one on general morals and one on professional morals) ; b) free courses in higher religious culture which are very well attended.

It must be noted that in the Faculties of Philosophy, Literature, Educational Science, where the School of Pedagogy trains 700 students for secondary education, religious formation is given an important place with twice the number of hours as in the other faculties. The diploma of Teacher of Religion in middle schools requires 5 years' study and a thesis, and is obtainable on parallel lines to the diplomas of other branches of education. Moreover, the Department of Seasonal Schools, which depend upon this Faculty, organizes summer courses in several towns, which always include a few religion courses. In the year 1955/56 the religion courses were attended by 90 % of the 1820 students present.

In order to train teachers for the primary schools to give religion classes, the Catechetical Centre in Santiago was founded, and, after a year of intensive and specialized study, it distributes the Catholic University diploma and after an official examination, the Government certificate. The teachers are then appointed by the Ministry of Education to give two or three courses according to their desires. Similar catechetical centres exist in Valparaiso, Talca and Concepcion. Girls have come from Bolivia, Peru, Panama, Ecuador and Venezuela to study in the Centre and returned to their country to found similar institutions.

The Catholic University of Valparaiso has 5 faculties : Law, Architecture, Economics, Philosophy and Literature, Chemistry, as well as dependent schools. It contains about 1,000 students and fulfils on a smaller scale the same function as the Chile Catholic University.

Catholic universities now enjoy complete autonomy and liberty and as their degrees have a legal value, their importance is very great. Hundreds of professionals who in their various departments, cooperate in the spread of Catholic truth, have received their training in the Chile Catholic University founded 68 years ago, and the Valparaiso University, opened 25 years ago. They are members of parliament, lawyers, professors, doctors, engineers, ministers and priests, who on leaving the university exert a good influence in banks, industries, politics, professional schools, etc.

Subventions. — The importance and efficiency of Catholic education has acquired such prestige that public opinion and legal powers have assigned

subsidies for all educational departments : the free primary and middle schools, receive 50 % of the average expenses for each pupil ; other schools receive 25 %. Universities have inclusive sums voted for in the Budget and considerable additional subsidies for research and scientific work.

Seminaries. — Priests are trained in the Major and Minor seminaries and in the novitiates of religious orders and congregations. The three major seminaries are in Santiago, Concepcion and San José de la Mariquina (in the apostolic vicariate of Auracania). The minor seminaries are at Serena, Talca, Valparaiso, Ancud, Antofagasta, Punta Arenas and Rancagua. The scarcity of vocations is a serious problem and in order to solve it, the hierarchy have undertaken a campaign of prayer and propaganda which is producing good results. The majority of the religious orders and congregations have novitiates and training houses where young Chileans study and their vocations are encouraged.

Religious Instruction out of School. — The Catechism. — Parochial catechism classes function in every parish according to the directives of canon law, but there are great difficulties in their way. In many cases, particularly in large towns, a parochial spirit is lacking. There is also a lack of specialized teachers, as these are mostly absorbed by the schools. Parish priests are too few and their parishes sometimes include several thousand parishioners, so that they are unable to devote themselves to teaching the catechism. Besides which, the cinema and games attract the children more. In the residential districts, the children of families of good social position do not attend the catechism classes, as their parents find the religious teaching which they receive at school is sufficient.

The best attendances are registered in the poor districts, where the children go to the Catechism until their First Communion or Confirmation. In the rural districts, large land-owners sometimes provide the religious instruction of their children at home.

Adult Catechism. — These classes only function occasionally, but of late years certain congregations have worked at their development in working-class districts. In proletariat districts, numerous confraternities exist to provide adult instruction, and in the country missions are being organized in increasing numbers to teach Christian doctrine and facilitate the administration of the Sacraments. There are now missions in all the dioceses, run by members of various orders and congregations who are particularly active in the mining and industrial centres.

During the month of Mary, which is celebrated in Chile with remarkable devotion, and on a smaller scale, during the month of the Sacred Heart, a fervent and very efficient effort is made with regard to the catechism.

The Church is now making use of the most modern methods, especially the radio and the cinema. In almost every town there are wireless religious programmes, religious magazines are published, and many parochial cinemas

exist. For the more educated, courses on dogma and morals are provided which are given by priests or laity especially trained for the task.

Before we end, we must mention the work of the C. A. in all the Chilean parishes. Its numerous members, divided into various sections, do an immense amount of good by the training of associates. The women's section cooperates very actively in the teaching of the catechism and in social assistance. The Conference of St. Vincent de Paul and other similar institutions provide, not only material aid, but spiritual assistance to the most unfortunate classes of society.

Conclusion. — In spite of the fact that on the occasion of the last census, 95 % of the population declared themselves Catholic and are in fact baptized, it would be rash to suppose that all fulfil their duties and respond to the formation given by the Church. Nevertheless, the general panorama of Catholic education and social life in Chile reveals a great improvement in the moral and christian standards of the past years. The reception of the sacraments, attendance at Sunday Mass, the spread of Catholic schools, the many who have returned to the Faith, encourage us to expect a still greater increase in the influence of the Catholic Faith in the life of the nation.

His Grace Mgr Alfredo SILVA SANTIAGO,
Archbishop of Concepcion,
Rector of the Catholic University of Chile.

Mexico.

The Jubilee of the O. N. I. R. — On the 29th of March last, the *Obra Nacional de Instrucción Religiosa* of Mexican Catholic Action celebrated its 25th anniversary. This work, in which all the bishops, priests and faithful of the country take part, responds to a great need : that of the spread of religious instruction under all aspects and to all classes in the country. It comprises in the first place the catechetical work of the four fundamental organizations of Mexican Catholic Action : each group of Catholic Action has to organize and support at least one catechetical centre. Besides the formation of catechists for children and adults, this work has constituted catechism classes attended by hundreds of thousands of people, which produces after 25 years a total of several millions of catechized Catholics.

The Central Committee for Religious Instruction has rendered great services to the work of the catechism classes : course in catechesis, in pedagogy and pedagogical information given by its magazines, especially *Onir*, the publication of a Catholic Catechism and other small books. The institution of the Catechetical Seminary of *Onir*, composed of priests renowned for their knowledge of catechetical pedagogy, has performed work of great importance. We must also mention the organization of four National Catechetical Days and the creation in consequence of Diocesan and Parochial Catechetical Days.

These initiatives have led to a vast catechetical movement, not only tending to provide an increasing number of catechists but also to perfect the instruction in every way by means of all the methods of modern pedagogy.

O.N.I.R. has wanted to provide a more complete religion teaching, which formerly consisted merely in the text of the catechism and some rudiments of Sacred History. Its annual courses, commenced in 1931, include Dogma, Liturgy, Morals, Apologetics, Social Doctrine, Natural Law, Sacred History and the History of the Church, the Apostolate of the Laity, etc., with special courses on the Mass, the Sacraments, the Person of Our Lord Jesus Christ, the Mystical Body, Marian Doctrine, the History of Guadalupe, the History of the Church in Mexico Protestantism, etc. These courses have become very popular thanks to the distribution of publications such as those of *Onir* and especially *Cultura Cristiana*, the latter magazine being distributed from house to house and reaching a superior figure than that of any other in circulation.

Since its creation, O.N.I.R. has worked at the distribution of the Bible. Without speaking of the 23 years of weekly talks and explanations of the Epistles and the Acts of the Apostles, etc. in its periodicals, we must mention campaigns during which 170,000 complete copies of the Gospels, 50,000 of the Acts published by the C. C. I. P. and numerous copies of the Bible have been distributed.

O.N.I.R. has also created a strong liturgical movement : the propaganda for the use of missals : the members of the A.C.M. very soon managed to make tens of thousands of their members employ a missal. The Diocesan League of Mexico then published several tens of thousand of daily missals and the C.C.I.P. more than a hundred thousands Sunday missals, without counting the editions of the Ordinary of the Mass, of Holy Week, of the Office of the Dead and others, like the liturgical calendar for the Republic of Mexico. Various small books of explanation of the Holy Sacrifice must also be added to the list.

In 1939, O.N.I.R. carried out a campaign for the liturgical year during which the First National Congress of Sacred Music was held. O.N.I.R. then published a "Gregorian chant," "Mass for the Faithful," "Accompaniments for the Organ," and others. One of the results of the congress was the creation of the Central Commission for Sacred Music and of numerous schools in the dioceses.

Various congresses and the great InterAmerican Congress of Sacred Music have been held under the auspices of this commission. We may mention in passing the fine exhibition of Liturgical Arts held in 1940.

To make Holy Church and her teaching better known, several works have been published, like that on "the beneficial action of the Church throughout the ages." Many of the encyclicals have also been commented, such as *Casti Connubii*, *Rerum Novarum*, *Quadragesimo Anno*, *Divini Redemptoris*, *Mystici Corporis* and most have been published. Particular care has been taken to propagate the social doctrine of the Church and also the refutation of Protestantism and other heresies.

Other campaigns have met with great success : that of the consecration of families to the Heart of Mary, homage to the Holy Father, and of help for the Missionary Seminary of Mexico.

Such are the outlines of the 'National Work of Religious Instruction' of Mexican Catholic Action, which has just celebrated its jubilee of 25 years.

ASIA

Japan.

First National Catechetical Conference for Priests (Tokio, Aug. 28, 29, 30, 1956). — The Committee of the Apostolate, under the sponsorship of the Japanese Hierarchy, organized in the spacious hall of Gyosei the First National Catechetical Conference for priests. The three hundred participants called this Conference "an unqualified success." All expressed the hope that a similar conference could be held every year.

The primary scope of this Catechetical Conference was to give young missionaries a chance of meeting and hearing a large number of priests well-known for their catechetical skill; further to introduce them to the technical advancement in catechetics, both in Japan and abroad, and finally, to implement the spirit of charity, understanding and collaboration which is expressed in the motto of the Committee of the Apostolate: "Cor Unum et Anima Una."

It was not only surprising to see so many priests from all over Japan and even from Okinawa gathered for an intensive three-days study; it was above all gratifying to be favoured with the attendance and encouragement of Their Excellencies Archbishop Doi, Bishop Arai, Bishop Furuya and Monsignor Ogihara. The Japanese clergy themselves furnished the large number of speakers and "they had really something to tell."

It is not possible in a limited space to summarize the various talks and the lively discussions which followed them.

Among the subjects dealt with were: *The First Lesson of the Catechism; Marriage, Chastity, Birth Control and Related Problems; Social Doctrines and Catechetical Instruction; Suggestions on a Catechetical Method adapted to Japan; What do we expect from a Reform of the Catechism?* etc.

Fr. H. Schiffer's paper was particularly suggestive. The following is a summary: "The importance of many social problems in modern Japan can hardly be overstated. Yet, many of our Catholics and Catechumens have never been told that the Church is interested in social problems. Our silence has created the impression among many well-meaning Japanese that the Church is unwilling or unable to apply its 'theoretical' teachings to the concrete problems of the socio-economic world. As a result, many are saying that only the Communists and Socialists can offer a solution to Japan's

social problems. Many of our Catholics, without realizing the implications, are deeply infected by Marxist doctrines. Thus, our neglect of the Church's social doctrine is creating serious obstacles for a successful apostolate in Japan. "

" The disorders of economic and social life are so great that millions will not be interested in Christianity, unless we can show them that Christianity can help them in their concrete difficulties. "

" What can we do about it ? a) Stress the Church's interest in the solution of social problems. b) Use the Social Encyclicals in Catechetical instructions. c) Encourage social study and discussion groups among Catholics and Catechumens. "

The focal point of the Conference was a study of the order and method of catechetical teaching for adult catechumens. The study of this subject led me to considerations on the priest, the catechumen and the presentation of the Christian Message.

" The priest. We need a special catechetical handbook for the use of seminarians and priests destined for Japan. Our catechetical teaching must be ' kerygmatic ' teaching. The priest's personality is of special importance in Japan. "

The Catechumen. Psychological unity of person and feeling is more pronounced in Japan than in Western countries. Favourable factors for conversion : tolerance, spirit of sacrifice ; search for the ideal ; desire for an international audience ; appreciation of interior values, of silence, meditation, prayer ; a sentiment of respectful awe before the divine, the mysterious, the wonderful. A post-war phenomenon : religious teamwork. — Unfavourable factors for conversion : anthropocentric character of traditional religions ; lack of support from a Catholic environment ; feudalism, family system ; positive and uncompromising nature of Catholicism.

The Christian Message. — Our teaching must be Christocentric (Theocentric). Inductive method rather than deductive. Important concepts which need clarifying : God, Christ, prayer, salvation, survival of the soul, etc. — A textbook specially written for adult catechumens of average education. Didactic Aids.

It was only at the end of the Conference, i. e., during the last panel discussion that the actual revision of the present Catechism came up for deliberation.

During the Conference, a Questionnaire on catechetical and apostolic matters was distributed. The answers which came in — about 100 — gave an opportunity to the individual participant to express himself personally and confidentially and to bring to the attention of the organizers his very own wishes.

The presence of His Excellency Bishop Furuya, Chairman of the Episcopal Committee for a Revision of the Catechism (L. V., XI, 298), and of Monsignor Ogihara, member of the same Committee, was invaluable in that it permitted the participants to ascertain accurately the wishes and plans of the Hierarchy in the matter.

“ The Hierarchy of Japan, ” Bishop Furuya assured the gathering, “ applaud and support all efforts towards an improvement of our catechetical teaching. ” “ The matter should be studied in full earnest, ” His Excellency said at the end of a fifteen minutes closing address, “ but all the while one must not forget that teaching the Word of God is not reading a book to the catechumen nor reciting a set of doctrinal formulas. Real catechetical teaching flows from the heart and goes to the heart. Its success rests on grace and personal sanctity. To those among you who would feel legitimate concern about their teaching ability on account of an insufficient knowledge of the language, I would suggest that they take heart at the thought that their work is God’s work more than their own, and that their love for God and for their catechumens, in one word their intense spiritual life, is far more powerful to lead people towards God than the greatest eloquence. ”

The Hierarchy of Japan have already set to work on the first stages of a catechetical progress for Japan. Monsignor Ogihara published a New Catechism, specifically written for the benefit of adult catechumens. This Catechism was discussed in great detail during the Conference. Furthermore, Bishop Furuya communicated that certain changes in the present national Catechism are contemplated. The wish was expressed that these changes be introduced within a period of less than three years.

Answers to the questionnaire as well as polls taken during the meeting revealed a pronounced desire among the Japanese clergy that the present Catechism, notwithstanding some acknowledged imperfections, be not discarded in favour of an entirely new book.

In conclusion we might quote the words of one of the participants, a Japanese priest : “ These were three happy and useful days. I wish all priests could have been here. We are getting to know one another, and to love one another. Our catechetical problems will take care of themselves. This Conference, if anything, was a show of strength for the Church in Japan because it was a show of unity and of love among the priests of Japan ! ”

Jos. J. Spae, CICM, *Himeji*.
Secr. Gen. C. A.

II. PUBLICATIONS

ITALIAN LANGUAGE

HANDBOOKS OF RELIGIOUS FORMATION

La Luce — La Strada — La Fonte. Roma, Edizioni ' Veritas, ' 1955. 96 pp. each. — To complete their series of catechism handbooks for parish schools, the Centro Nazionale Attività Catechistiche has added 3 small books to the 5 earlier ones, reviewed in *Lumen Vitae* (IX (1954), pp. 344-5). These final textbooks correspond to the psychology, interests and especially the spiritual needs of the older pupils. Each lesson contains a short statement of the subject, an exposé under the title " Idee Chiare, " a memory test (Scripture, catechistic questions and answers) and, under the heading of ' Agenda, ' questions to be answered. The illustrations correspond to the letterpress. They are brightly coloured and take their inspiration from the everyday life and artistic taste of the country.

RIVA, Silvio & MONTI, Vincenzo. — **Cristo è luce. I. Il Vecchio Testamento. II. Il Nuovo Testamento. III. Sintesi di Dottrina cattolica.** Firenze, Edizioni Giuntine, 1956, 180-176-176 pp., Lir. 480, 550, 580. — The two first parts of these new textbooks for primary schools are definitely historical and christocentric, the exposition of doctrine and the catechism questions being based on biblical narratives, or at least grafted onto them. The third part sums up Christian doctrine for the pupils who are finishing their studies. Each lesson (twenty in each book) is distinguished by the clarity of the historical or doctrinal teaching, the pertinence of the recapitulatory questions and of the applications to school and daily life. On the other hand, the ' sintesi ' at the end of each lesson seem to be of less use ; in the third book in particular, they accentuate the notional aspect, already sufficiently pronounced, of the books. The illustrations, mainly from the great masters, are good, as is also the typography.

NEBIOLO, Giuseppe & PUCCINELLI, Mario. — **Gesù la Vita.** Roma, CENAC, 1956, 238 pp. — The course on religious culture of Italian Catholic Action has been enriched this year by a teacher's handbook (Guida) for the

fourth form. Last year, the teacher's book for the third form : *Gesù la via*, was issued. " Citadel of Catechesis " in Italy, the I. C. A. owes it to itself to publish good textbooks for its members. *Gesù la via* provides the catechist with a fund of doctrine concerning the redemption, grace and the sacraments, liturgical life. Its layout and method are inspired by the latest catechetical pedagogy. In order to arouse and retain the attention of listeners, and to give their meditations a concrete human dimension, the authors have taken the excellent step of describing in the third part of each lesson the attitude of the modern mind with regard to the truth taught. Besides which, all sources of catechesis : Holy Scripture, tradition, liturgy, history of the Church, theology, are competently employed.

REMO DI GESÙ, Frat. — **Catechèsi in esempi e in similitudini.** Erba (Como), Edizione ' Sussidi, ' 1956, 952 pp., Lir. 2500. — The author is already well known by his work " *Virtù in esempi* : " he specializes in the research and choice of religious thoughts, moral sentences, scriptural and historical incidents, allegories, comparisons, etc., which confirm and illustrate doctrinal teaching. In the present volume 2082 words employed in catechesis are in this way the subject of stories, quotations, etc. Numerous uses can be made of this book by catechists, preachers, speakers and teachers. The general layout and indices permit of rapid reference, even for inexperienced catechists.

EDUCATORS AND EDUCATIVE MILIEUX

CASTELLI, Pietro. — **I diritti e i doveri della famiglia di fronte al problema scolastico.** Roma, Edizioni Paoline, 1955, 223 pp., Lir. 300. — The instructions contained in this book were first given to teachers and jurists. They are not so technical as to be beyond the grasp of an intellectual public, and thus will provide instruction in the basic facts concerning the rights and duties of parents in the matter of school education. These rights and duties are founded on the natural law, ecclesiastical law and civil law ; parents have to exercise them with regard to schools in general, teachers, the State, the Church and the different types of schools. All the " political theory " of school education is here synthetised under its various aspects : moral, juridical and sociological.

BARRA, Giovanni. — **Perché mi sono fatto prete.** Milano, Società editrice Vita e Pensiero, 1955, 232 pp., Lir. 600. — An enquiry concerning late vocations, based on replies to the letters and personal enquiries of the author. This had never before been done in Italy, so it provides new sidelights which will be appreciated by priests and laity. Sixteen priests who were ordained at a late age retrace the ' story ' of their vocation : they come from very different milieux. The call of God was different for each, but in every case came through their profession or occupations : it ' entered ' into their lives. They received it with wonder and gratitude. These are the great lessons of this book.

LANDUCCI, Pier Carlo, Mons. — **La sacra vocazione.** Roma, Edizioni Paoline, 1955, 376 pp., Lir. 1800. — Among the 18 books published in the series ‘ *Cattolica* ’ since 1948, this will be of special interest for teachers. It carefully considers the question of vocation in the light of theological doctrine, canon law, and a vast experience. The author, a constant preacher of retreats for the clergy and seminarists, possesses a fund of very sound doctrine. The problem of freedom to follow a vocation or not is studied in six chapters, dealing with its many theoretical and practical implications, and its actuality. The author favours liberty against obligation, and is supported in this by Cardinal Lercaro, who provides the preface. There is hardly a book on the subject clearer or more complete.

AIM AND HIGHWAYS OF RELIGIOUS FORMATION

Christian Life.

BARRA, Giovanni. — **I grandi maestri di spirito.** Brescia, Morcelliana, 1955, 203 pp., Lir. 600. — The laity of our day have discovered the value of spiritual direction, but spiritual directors aware of their needs are rare. It is therefore necessary to evaluate spiritual direction afresh, putting the most urgent and up to date problems before priests. Can this be better done than by quoting from the work of famous modern directors ? The author takes eleven of these, among them being Dom E. Chapman, the Abbé Huvelin, Cardinal Merry del Val, Fr. Léonce de Grandmaison, Mgr Lanza, Fr. Clerissac. The result is an excellent study of the characteristics of practical spiritual direction in our times of which many priest-teachers feel the need.

CORTI, Mario, S. J. — **Vivere in Cristo.** Roma, Edizioni “ La Civiltà Cattolica, ” 1953, 578 pp., Lir. 1300. — Fr. Battaglieri, S. J., gives us a third edition, revised and augmented, of this work on “ the apostolate of grace. ” The scheme is simple but pregnant : 1. Unique means of reaching Heaven : sanctifying grace. — 2. Unique means of obtaining and keeping sanctifying grace : interior actual grace. — 3. Unique means of corresponding to actual graces : prayer well performed. — 4. The doctrine of grace put into practice. The “ *Civiltà Cattolica* ” is publishing the book in its “ Ascetical Series, ” but the ascetic content properly so-called is based on numerous dogmatic facts and amplified, one might say, by considerations of a pastoral bearing. Catechists will find in it the theoretical and practical teaching on grace which they need.

REMO di GESÙ, Frat. — **Pratica dell'esame particolare.** Roma, Editrice Lasalliana, 1955, 276 pp., Lir. 350. — This textbook for particular examen helps the Christian to know himself thoroughly, but also to place the many details of daily life in their true context : the ascent of the soul to God. The devout thoughts at the beginning and the aspirations at the end of the examen, taken from the best sources of spirituality, assist this ascent without

which the examen of conscience has no Christian meaning. No less than 180 exercises, all composed very carefully. Teachers will profit by them.

GENNARO, Guiliano. — **Francesco Cherubico**. Roma, Aedes Franciscana, 1956, 200 pp. — The Franciscan message is conveyed in these pages by means of events and sayings taken from the life of St. Francis and other Franciscan saints. It is a more vivid and realistic way of propagating Franciscan spirituality, the sublimity of which goes hand in hand with the simplicity of exterior forms. It is a pity that the typography is monotonous and does not bring out the wealth of doctrine which the book contains.

SUBSTANCE OF RELIGIOUS INSTRUCTION

CARTECHINI, Sisto. — **Dall'opinione al Dogma**. Roma, Edizioni della Civiltà Cattolica, 1953, 291 pp. — Subjacent to all religious teaching are the theological qualifications which express the degree of certitude regarding propositions belonging to the Faith or theology. Even if they are not explicitly mentioned, they must be present to the mind, or at least felt, if only by 'sensibility.' Hence the utility of a book such as this, which defines as far as possible the significance of "theological notes" and their exact bearing. The author wishes to be of use to the laity also, so he is not afraid to develop each 'note' in full. In a second part, the notions of immutability and progress of dogma are clearly explained. We conclude by noting that an unintelligent interpretation of the synoptic table at the beginning of the book might lead to rigorism.

FEDERICI, Giulio. — **Religione e cristianesimo**. Roma, Edizioni della Civiltà Cattolica, 1954, 359 pp. — Here is a 'handbook' of basic theology suited to the average modern intellectual mind. It contains two sections: the religious problem and the Christian religion. The religious problem is that of religion in general and of the various religions. The Christian religion in Jesus Christ: His message, mission, resurrection, divinity. A Catholic often has but a vague idea of all these questions. This book provides him with the exact concepts which he needs to feed his faith, and religious life and also to resist the scepticism and indifference of the modern world.

La morale, i giovani, la scuola. Roma, Unione Cattolica Italiana Insegnanti Medi, 1955, 204 pp., Lir. 650. — In the series "Luce nella professione," intended for teachers and published under the editorship of Prof. Nosengo, a detailed study has appeared of the moral education of the young. It does not contain any special recipes, but a theoretical, methodological and practical collection of the opinions of eminent pedagogues, given at a congress attended by hundreds of teachers. This subject is seldom dealt with under all its aspects, so that this volume is full of valuable matter. The fundamental unity of the study is not destroyed by the fact of its being a collection of articles (199 in all). It is fortunate that educators have realized

how necessary an overhaul of the whole of the Christian moral education of youth has become in face of the efforts made to impart laicizing morality to them. The book contains an ample bibliography.

Lo GUIDICE, Carmelo, S. J. — **Il Vangelo**. Edizioni della Civiltà Cattolica, 1953, 337 pp. — This 'handbook', published in small size, and therefore easily portable, synthetises Catholic teaching on the sources, origins, value, etc., of the Gospels with the aim of making them appreciated and better understood. It contains didactic, precise, complete, articles, suited to the intellectual abilities and religious needs of the average man wanting to increase his knowledge of the Bible. The general study of the Gospels, the study of each in particular, and the solution of individual questions, form the 3 parts of a book which is very suitable as a guide in the knowledge of the Gospels, more than ever necessary for the Christian.

GENERAL METHODOLOGY

AGAZZI, Aldo. — **Oltre la scuola attiva**. Brescia, La Scuola Editrice, 1955, 245 pp., Lir. 800. — Progress is one of the conditions for the fecundity of educational methods. "The active school" opened, at the beginning of this century, vast prospects to pedagogy. At the present time, a new turning seems to be in view in the evolution of educational procedure: the active school is being talked of as being surpassed. Why should it be? How and in what sense? A. Agazzi answers these queries with great talent, taking his stand on a conception of education at once personal and historical. Two chapters are especially important: the problem of activism in the educational methods as an aspect of social and civil evolution. Essential motives for judging activism in connection with the personality. The author shows clearly the essential difference between Christian activism and lay activism. Although the new orientation of pedagogy remains still indefinite, the principles are clearly stated in this book.

Il problema pedagogico. Brescia, Morcelliana, 1955, 248 pp., Lir. 2200. — These Minutes of the Twentieth Congress of the Centre for Philosophical Studies attended by university professors deal with the complexity of the pedagogical problem: relations between pedagogy and philosophy; relations of pedagogy with psychology, history, sociology, religion; relations between the teacher and the pupil; relations between 'Christian' pedagogy and pedagogies inspired by philosophical concepts irreconcilable with Christianity. All the papers are highly scientific and do not fear to employ a specialized terminology. They chiefly deal with matters of principle concerning the facts of metaphysics and theology. There is no doubt that they contribute to the bases for a treatise on "Christian philosophy of Education," which, according to R. Buyse, would be "a treatise of vast dimensions and of precise documentation." It is a pity that an index or a detailed list of contents does not accompany this collection of papers read at the congress.

DELCUVE, Georges, S. J. — **Cristo presentato alla gioventù d'oggi.** Brescia, La Scuola Editrice, 1955, Lir. 600. — Prof. Nosengo who has contributed an excellent preface to this book, calls it "a work of natural and supernatural pedagogy." Its aim is to promote the Christian formation of the future generations. The first part shows how important it is to present Christian truth as a standard, and seeks for those aspects of our religion which would appear most naturally as standards and interests. The manner of proposing these interests and values according to natural methods is the subject of the second part. But, as the supernatural means are the most efficacious, the third part considers the natural interests from the standpoint of supernatural dynamism and modern methods as they affect the economy of salvation. The lofty standard of thought which characterizes this book, combined with a practical approach to the modern problems of religious pedagogy, make it especially useful for educationalists.

RELIGIOUS PSYCHOLOGY

PENDE, Nicola & SPIAZZI, Raimondo. — **Unità e grandezza dell'uomo.** Brescia, Morcelliana, 1956, 113 pp., Lir. 500. — A doctor and a Dominican theologian have collaborated in this work on religious psychology. In it they outline the Christian concept of the human personality under the five following heads: an essential duty of the modern school; the preparation of the social personality; the human personality in Christianity; the physiological/psychological bases of character and personality: unity of man according to St. Thomas Aquinas; the supra-temporal value of the human personality. This synthesis is instructive, its actuality, wide vision and style render it very pleasant to read. These pages will be studied with much profit by those who want a work on religious psychology with popular appeal.

BARRA, Giovanni. — **I miracoli della grazia.** Milano, Vita e Pensiero, 1956, 206 pp., Lir. 650. — Twenty conversion stories which reveal to us in an interesting manner the work of grace in men and women of our day, coming from religious, intellectual and social surroundings of extreme variety. Berzinec was a Protestant clergyman; Lamanisto, an admiral; Bonteario, an Orthodox monk. Francesco Van Leer came from the synagogue to the Church, Narayam was converted from Hinduism to Catholicism. The author introduces the stories, which have the flavour of the hitherto unpublished, by a short psychological account of conversion, psychology which is not theoretical but positive and descriptive, reproducing very well the dominant traits of the conversions of which this excellent book tells us. It can be recommended to Catholic students for the strengthening of their faith and to non-Catholic students that they may discover the true light.

L. MEILHAC, *Brussels.*

SPANISH LANGUAGE

I. HIGHWAYS OF CATECHESIS

Bible.

ALZIN, J. — **Jesús de Nazaret.** Barcelona, Vilamala, 1956, 354 pp. — The author of this life of Our Lord is a poet, an historian who respects the text of the Gospels, and an attentive pilgrim to the land in which Our Lord lived. The contemplative soul of the author, who has meditated profoundly on the Bible and lived on the mystery of Christ, can be perceived throughout the pages of this attractive book, well suited to nourish the spiritual life of the Christian adult.

KETTER, P. — **Las mujeres en las cartas de los apóstoles.** Madrid, Atenas, 1956, 280 pp. — This is the final volume of a study of women in the time of Christ and of the apostles ; a serious and detailed study, which points out to us the social and spiritual position of woman in the primitive Church and her action in the development of early Christianity. The book gives a lesson in fidelity, enthusiasm and apostolic courage to modern girls and women who belong to Catholic Action.

ORCHARD, B., SUTCLIFFE, E. F., FULLER, R. & RUSSEL, R. — **Verbum Dei, Comentario a la sacra escritura, I.** Barcelona, Herder, 1956, 939 pp. — This valuable book summarizes the results of biblical researches during the last 50 years. It provides the reader with the real meaning of the sacred text and through it the treasures of revealed doctrine. This first volume gives an ample general introduction to the Bible, an introduction to the Old Testament, and then a commentary on each of the books from Genesis to the 2nd Book of Paralipomena. It is a fundamental work which does honour to its authors and the Firm of Herder.

SCHUSTER, I. — **Historia Sagrada** Barcelona, Herder, 1955, 276 pp. — A child's Bible, containing the Old and New Testaments up to the death of the apostles. The presentation is clear, the text arranged in cycles by means of initial letters. The many literary styles of the bible are reduced to the one traditional style of the schools' bible. There lies the weakness of the book which takes no account of the attempt at renovation of biblical studies in the schools, even in the primary grade.

TRENS, M. — **El Hijo del Hombre.** Barcelona, Subirana, 1956, 260 pp., 108 ill. — This fine volume is meant to explain the great events of the Redemption by means of masterpieces of Spanish art with Christ as their subject. The heliographic illustrations are excellent. The first part describes in broad outlines the most representative incidents in the life of Jesus : the second illustrates them by pictures with short commentaries in an appendix.

Liturgy.

Album. **La Santa Misa explicada a los niños.** Barcelona, Vilamala, (s. d.), 16 pp. with 64 vignettes for pasting. — An excellent liturgical album for children of 10 to 13. Explanations are given, accompanied by attractive vignettes, of the nature of the sacrifice, the primitive Mass, places and objects of worship, nature and aims of the Holy Sacrifice, and finally the ceremonies of the Mass. The explanatory text is somewhat difficult and the child will not find it easy to grasp what he has to remember.

DUTIL, A. — **Tu misa y tu vida**; GUERRA, R., S. J. — **Para oír bien la misa — Mi primera comunión — Método para ayudar a misa**; PARCH, P., O. S. B. — **¿Qué es la misa?**; ROMERO, J., S. J. — **Pequeño devocionario de los niños.** México, Buena Prensa, 1953-56, 46, 32, 40, 32, 48, 48 pp. — A series of booklets published by a large publishing house, in order to help children of 7 to 14 to understand and live their Mass better.

EISENHOFER, L. — **Compendio de liturgia católica.** Barcelona, Herder, 1956, 320 pp. — This liturgical handbook, popular for many years in the seminaries, now appears in a new edition suitable for the Christian public at large. Its didactic style makes it more a book for reference than for consecutive reading. There is an extraordinary wealth of historical and dogmatic detail enveloped in its precise and rather dry language.

GRAZIOLI, A. — **La confesión de niños y de jóvenes.** Barcelona, Ed. Litúrgica Española, 1950, 200 pp. — The author conveys his very practical and extensive experience of confession of children and boys up to 13. The line of moral development due to the sacrament of penance is well traced. Methods and means seem sometimes indefinite.

NAVARRO, R., S. J. — **Para oír mejor la Santa Misa. — Misa. — Misa en honor de la Santísima Virgen.** Morelia, Obra de los catecismos de S. Rob. Bellarmino, 1955, 56, 39, 28 pp. — Three forms of dialogue Mass which will be of great help to young people or adults in following the Mass actively and personally.

ROMERO, J. A., S. J. — **Devocionario instructivo popular.** México, Buena Prensa, 1955, 64 pp. — A small book of prayers and explanations of the principal sacramental forms and principal Christian devotions. Its style is well suited to the mentality of the average adult.

TÓTH, T. — **Sigue tu misa.** Madrid, Atenas, 1954, 136 pp. — A small book giving clear indications on the nature, fruits and ceremonies of Holy Mass. It will be very useful in helping young people to understand and follow the Mass better.

TRENS, M. — **Mi primer misal.** Barcelona, Ed. Litúrgica Española, 1955, 138 pp. — A small mass book for the child of 7 to 9, giving in simplified

terms the ordinary of the mass, a method for confession with an examen of conscience and a collection of prayers to sanctify the child's chief activities. It is well illustrated.

Doctrine — Religious Handbooks.

ANDRÉ, M. L. — **Hacia nuestro Padre del cielo.** Barcelona, Vilamala, (s. d.), 56 pp., 24 pages for colouring. — A translation of an excellent booklet of religious lessons for infants. It would be hard to find anything better for conveying the sense of God to little ones. The lessons should be completed by other means than drawing, but the basic method is excellent.

BONATTO, J. — **Religión y moral.** Barcelona, Ed. Litúrgica Española, 5a éd. 1951, 574 pp. — A small Catholic summa which contains the whole of the official Spanish religious syllabus. This textbook could very well serve as preparation for gaining a bachelor's degree at the end of the year. It contains : dogma, morals, grace and the sacraments, the history of the O. T., Jesus Christ, and of the Church. It is a pity that the study of grace and the sacraments is detached from the dogma from which they derive and that Christian morality does not come from sacramental practice as a life of grace. The book is written without any psychological progression nor adaptation and could therefore not be used in the different classes of those taking humanities.

Cuaderno del Catequista. Madrid, Catequética La Salle, (s. d.), 64 pp. — A small book of notes to catechism lessons for classes of 6 to 10 years of age following an identical scheme.

Ejercicios catequísticos. Madrid, Catequética La Salle, 4th ed. (s. d.), 3 vols., 80, 88, 72 pp. — Lessons on Christian doctrine for children of 8 to 10, in 3 stages in a cyclic method. They may assist the intellectual side of the catechism they would be dangerous if they caused forgetfulness of the aspect of personal conversion a commitment in religious instruction and if they emasculate the mysterious by their too materialistic approach.

GUERRA, R., S. J. — **Credo.** México, Buena Prensa, 260 pp. — A teacher's handbook, giving the catechetical explanation of the creed in 40 lessons according to a method which is well suited to children of 8-9. The gospel and biblical section is well developed.

HEEG, L., S. J. — **Jesús y yo.** México, Buena Prensa, 9th ed., 1955, 96 pp. — A catechetical presentation in the form of religious lessons, of coloured pictures, large size, from the Heeg series, wellknown to readers. The pictures and commentary are intended for children of 4 to 8.

LEONE DI MARIA, F. S. C. — **Lecciones modélicas de catecismo.** Madrid Catequética La Salle, 1956, 159 pp. — Some good models for religion lessons

which do not only aim at "making understood," but at setting on the way of prayer and Christian engagement.

Máximas Evangélicas. Madrid, Catequética La Salle, 3rd ed., 1956, 64 pp. — A series of gospel texts in the form of maxims, under various dogmatic or moral headings, for use in catechisms for children of 10 to 13.

NAVARRO, J. R. — **Esquemas de Lecciones para la primaria catequística.** Morelia, Obra de los catecismos de San Roberto Bellarmino, 1956, 215 pp. — An excellent booklet for the catechist for the 1st and 2nd primary years. It is obvious that the author is well informed on the progress of modern catechesis for the child. These lessons lead to a better knowledge of the Truth which is Christ, but also to prayer and personal gift to Him; they are based on a very active and concrete method.

RIVAS ANDRES, V., S. J. — **La Iglesia de Jesucristo.** Santander, Sal Terrae, 2nd ed., 1955, 214 pp. — This textbook for secondary schools gives first a history of the Church which occupies three quarters of the book. It is a simple exposition of facts without any synthesis either of the doctrinal lessons or of Christian life. The second part gives a short account of the liturgy and the sacraments.

Soy Cristiano. Buenos Ayres, Exposición catequística permanente San Pio X, 1956, 53 pp. — A method for the religious formation of infants in preparation for their first communion, characterized by intense collaboration on the mother's part. She is sent a page every day, so that she can make her child repeat the lesson and pray.

VEGA, L., S. J. — **Breva curso de religión.** Mexico, Buena Prensa, 1953, 136 pp. — Detailed catechism for children of 10 to 12, in the form of questions and answers.

Spiritual Life of Adolescents.

LOCKINGTON, W. J., S. J. — **Salud Corporal y vigor espiritual.** México, Buena Prensa, 1953, 150 pp. — The first part of the book contains a series of chapters on the importance of bodily health in relation to spiritual ardour and apostolic efficiency. The second part gives a method of physical exercises to be practised each day and illustrated by very good drawings.

PEREIRA, C., S. J. — **Díganos la verdad.** Santander, Sal Terrae, 1955, 102 pp. — This little book for boys deals with delicacy and in supernatural spirit, with the main questions of sex, life and love. This little book of initiation into the greatness of the transmission of life is highly to be recommended.

PLUS, R., S. J. — **A los jóvenes. Frente a la vida.** Barcelona, Subirana, 3rd ed., 1955, 252 pp. — A book of meditations for young people on the

grandeurs of the Christian soul, self-conquest, the necessary virtues, duties of state, the apostolate, the problem of the future, feasts and devotions. To be recommended to young people with ideals.

RÜGER, L. — **Luz y Cruz.** Barcelona, Ed. Litúrgica Española, 1953, 336 pp. — The book embraces the whole sphere of Christian asceticism from the standpoint of adolescents. In the form of spiritual readings, the author explains the dogmatic foundations and moral requirements of a life truly given up to God. The book will be very useful to religion teachers, spiritual directors, and to Christian parents.

VIEUJEAN, J. & VAN ROEY, F. — **¡ Adelante ! El camino es luminoso.** Madrid, Atenas, 1955, 238 pp. — A book of meditations for girls concerning various aspects of their personality, their duties as daughters, students, Christians and apostles. The book is full of good psychology, practical advice and Christian enthusiasm, which will sustain the human effort and the spiritual life of young girl students of 16 to 20.

XANDRO, M. — **¿ Cual es mi vocacion ?** Madrid, Ed. Paulinas, 1954, 107 pp. — An insignificant popular contribution, chiefly psychological, to the problem of vocations. If the book may be of some interest when choosing a career, it is insufficient and incomplete for the choice of vocation in the full sense of the word and even in its development of the author's concept of vocation.

Spiritual Life for Adults.

BEAUDENOM, Canon. — **Formación en la humildad.** Barcelona, Subirana, 5th ed., 1955, 303 pp. — An entirely revised and adapted edition of a book which has become a classic ; its doctrine remains fundamental for the spiritual life. A study of the virtue of humility in the shape of meditations.

BELORGEY, G., O. C. S. O. — **Dios nos ama.** Venta de Baños, Abadía San Isidro, 1953, 151 pp. — Meditations on the love of each of the Divine Persons for us. A book of meditation and contemplation from a master of the spiritual life. It is a pity that the chapter on Our Lady is placed after those on the love of the Father and Son and before that on the Holy Spirit, thus breaking the trinitarian rhythm of the book. It would have been better to leave Her in the place God chose for Her : the Lord's little handmaid, " both lofty and humble above any other creature. "

BLANCO PIÑAN, S. — **La mejor parte.** Madrid, Fax, 1955, 230 pp. — A fine book on the nature, beauty, but also exigencies, of the religious life. After a preliminary part dealing with religious life in general, in the second part the author gives advice to teaching nuns and in the third part some considerations for those devoted to works of charity.

COURTOIS, G. — **La hora de Jesús.** Madrid, Atenas, 1956, 264 pp. — A book of spiritual readings and meditation on the vocation of the teaching

nun : the grandeur of the educational mission, its joy, the teacher and the priesthood. The teaching religious who tries to carry out the ideal here proposed, will acquire the qualities essential to her mission. A fine book of ascetical direction well suited to the modern mind.

DE MONSEGÚ, B. M. — **Paso a la Santidad**. Madrid, Atenas, 1954, 180 pp. — This book is one of a series of books on spiritual formation by the same author. It brings the programme of sanctification to its climax. While remaining entirely human, the Christian should arrive at living for God and waging his spiritual warfare with a total generosity. It would have been better had the Paschal mystery of death and resurrection held a larger place. Crucified love is the true key to Christian sanctity.

GOMEZ LORENZO, J. — **Luz del mundo**. Salamanca, Ed. Sigueme, (s. d.), 332 pp. — Sacerdotal meditations following the liturgical year. The great quality of this book is the combination of truly dogmatic thought, Gospel spirit and liturgical progress which bring the growth of the spiritual life in unison with the life of the Church. The contents of this little book will be far from exhausted by a year's meditations.

HERNANDEZ, E., S. J. — **¿ Quieres aprender a orar ?** Comillas, Universidad Pontificia, 1953, 206 pp. — All the technique of prayer described by a specialist in spirituality. This method of prayer is orientated chiefly by Ignatian asceticism, but with a view to the mystical ascents.

JAVIERA DEL VALLE, F. — **Decenario al Espíritu Santo**. Madrid, Rialp, 1954, 150 pp. — A little book of meditations for ten days on the work of the Holy Ghost and His action in the Christian soul which is receptive to His inspirations. It deals with an aspect of the divine reality which is too little meditated upon in spiritual books.

STAUDINGER, J., S. J. — **Esposas del Señor**. Barcelona, Herder, 1955, 416 pp. — A book of spiritual exercises for religious, which combines clarity with profundity. The plan of the book follows the Exercises of St. Ignatius in their broad lines ; that is to say that in the setting of the great Ignatian meditations, the whole substance of the Gospel is to be found.

II. SUBSTANCE OF CATECHESIS

Apologetics.

VALIENTE, J. — **Catecismo de Controversia**. México, Buena Prensa, 8th ed., 1954, 39 pp.

— **Catecismo de controversia**. México, Buena Prensa, 3rd ed., 1954, 96 pp.

VARGAS, A., S. J. — **La Roca de Pedro**. México, Ed. Jus, 1955, 96 pp. — A short study, well carried out, on the institution of the Church and its foundations, the primacy of Peter and of the Roman Pontiff. Although written as a reply to Protestantism, it is calm and truly dogmatic. It is solid and persuasive.

The Blessed Virgin Mary.

LAUREANO ANGEL, F. S. C. — **La Virgen María en el ciclo litúrgico**. Madrid, Catequética La Salle, 2 vols. (s. d.), 112 & 24 pp. — A collection of religious lessons for children of 10 to 14 on the dogmatic or devotional aspect of the liturgical feasts of Our Lady. The method is active, but the synthetic order and relative importance of each truth are of necessity left in the shade.

RAMBLA, P., O. F. M. — **Tratado popular sobre la Santísima Virgen**. Barcelona, Vilamala, 1954, 510 pp. — A simple, clear and attractive Mariology suited to all adult Christians who love Our Lady and want to know more about Marian dogma. The book is written with an unction which will nourish the spiritual life of its readers with solid and pleasing food.

REY, J., S. J. — **Madre**. Santander, Sal Terrae, 374 pp. — After 3 chapters on the Maternity of Our Lady, under various aspects, the author describes the great places of pilgrimage to Her shrines, giving their history, more or less critically, and their spiritual significance.

SARABIA, R. — **Tríduos y novenas** V. Madrid, Perpetuo Socorro, 1956, 158 pp. — A small book containing a novena of prayers, meditations and spiritual readings on Our Lady and especially in honour of Our Lady of Carmel, Patroness of Spain.

TRENS, M. — **Ave Maria, Mes de mayo**. Barcelona, Editorial Litúrgica Española, (s. d.), 174 pp. — A small book of meditations of devotional reading on Our Lady for each day of May.

Angels.

BUJANDA, J., S. J. — **Angeles, demonios, magos... y theología católica**. Madrid, Razón y Fe, 1955, 388 pp. — For some, angels and devils do not interfere in men's lives ; others consider that they are continually doing so. The author strikes the happy medium with the help of theology. He also deals with magic, divination, diviners, sorcerers, spiritualists and fakirs : all interesting subjects of which it is good to have Christian and definite notions.

The Church.

OMAECHESVARRIA, I., O. F. M. — **Rex gentium**. Bilbao, Secretariado Diocesano de Misiones, 1955, 420 pp. — Without aiming at missionary theology, the author gives us a collection of doctrinal and spiritual considera-

tions on the Eucharist in its bearing on the missions and the evangelization of the world. He takes in succession the Kingship of Christ, His position as God's Witness, His supreme Priesthood, His title of Redeemer and Head of the Mystical Body, His Power of Growth, His right to future glory.

IGLESIAS, E., S. J. — **El Reino**. México, Buena Prensa, 3rd ed., 1950, 294 pp. — A good study of the Church as the Kingdom of God. 1) in its constitution, 2) in its social aspect, 3) in its revealed sources. Instead of dwelling on the hierarchical nature of the Church and the bases of that constitution, the author might have insisted more on the social reality of the Church, which, before being the hierarchy, is the people of God, and also its deepest meaning: the Divine life, the presence of grace vivifying the whole Mystical Body.

FRAIGNEUX, M. — **El Cristianismo es revolucionario**. Madrid, Atenas, 1955, 179 pp. — In this book the author's thesis is that the religious belief of Israel, Christ and the Church in its historical development was the base of a permanent revolution in the Western world. After having described the action of some great spirits and prophets of the O. T., the author deals with the transforming movement inspired by Christ and continuing in His saints. The last chapter describes the spiritual force of conquest shown by the Church in the world of today.

Lives of Saints.

BOVER, J. M. — **San Pablo, Maestro de la vida espiritual**. Barcelona, Casals, 3rd ed., 1955, 318 pp. — The result of ascetic talks to young religious, this book deals in the first part with the broad lines of Pauline asceticism: grace and sin, moral perfection, the theological virtues, the practice of the moral virtues. In the second part, the author describes some particular aspects of St. Paul's teaching: its organic structure, charity, social sense, charisma of the O. T., prayer, the mystical union, the Heart of Jesus. The book is not without interest and encourages reflection.

CASANOVAS, I., S. J. — **San Ignacio de Loyola**. Barcelona, Balmes, 1954, 398 pp. — This is the 2nd edition of a book which first appeared in 1922 and at that time had a large circulation. Written by a connoisseur of the spirituality of Ignatius and of the history of the budding Society, this book made one understand the heart of St. Ignatius and the importance of the spiritual exercises in the development of his thought and work.

CUTHBERT, P., O. F. M. Cap. — **Vida de San Francisco de Asís**. Barcelona, Vilamala, 3rd ed., 1956, 414 pp. — A personal and well documented account of St. Francis and his spirituality. All sources, ancient and modern, have been exploited to form a serious and extremely attractive portrait of the Poverello of Assisi and the founder of an Order.

GARCIA-VILLOSLADA, R., S. J. — **Ignacio de Loyola. Un español al servicio del Pontificado**. Zaragoza, Hechos y Dichos, 1956, 463 pp. —

The work of a specialist and a great connoisseur of Ignatian matters and the history of the Society. Disciple of Fr. Pedro de Leturia, the author has here given us a first biography of the saint, well documented and strongly personal.

GARZEND, L. — **La imitación de San Francisco de Asís**. Barcelona, Vilamala, 1954, 375 pp. — In this little book the author gives us a summary of Franciscan spirituality, illustrated by the example of the saint. Copied from the *Imitation of Jesus Christ*, it is a kind of meditation on the love of God, devotion to our neighbour, sources of spiritual life and the virtues which purify the soul.

HÜNERMANN, W. — **El coro de los santos**. Barcelona, Editorial Litúrgica Española, 1955, 750 pp. — This very fine book, translated from the German, which reached its sixty thousandth, provides for every day of the year in accordance with the liturgical calendar, the chief features of the life and spirituality of a saint. It is not a scientific martyrology nor a "Golden Legend," but both historical and highly spiritual. The most characteristic feature in the life of each saint is brought out, together with the virtue and religious message of most use for the spiritual life.

ISORNA, J., O. F. M. — **Itinerario del alma a Santiago**. Santiago, Ed. El Eco Franciscano, 1953, 416 pp. — A spiritual guide for the pilgrim to St. James of Compostella. A collection of more or less historical details, moral counsels, prayers and devotions to help in making a good pilgrimage.

RAHNER, H., S. J. — **Ignacio de Loyola y su histórica formación espiritual**. Bilbao, Sal Terrae, 1955, 126 pp. — Fr. Rahner gives us in this little book a study of the inner life of St. Ignatius, his spiritual evolution and fulfilment of the most important needs of the Church in the 16th century. He also points out how this spirit of service in perfect adaptation is characteristic of all the great saints. Every page of this book witnesses to deep thought.

REY, J., S. J. — **Espíritu ignaciano**. Santander, Sal Terrae, 1956, 214 pp. — This little book, vivid and well written, is to tell, simply and sincerely, who St. Ignatius of Loyola was and what was the religious order founded by him, and the spirit animating both, their characteristic features.

Faith.

BRUNNER, A. — **Conocer y Creer**. Madrid, Razón y Fe, 1954, 254 pp. — This valuable book places the problem of faith on the philosophical and theological planes. By means of the phenomenological method, it shows that 'belief' belongs to the natural categories of the mind. The first part analyses the natural act of faith, the second applies to supernatural faith by analogy the philosophical ideas and also gives the revealed foundations. Few books on the subject have gone so deeply into the problem.

Man and Society.

Catolicismo español. Aspectes actuales. Madrid, Ed. Cultura hispánica, 1955, 282 pp. — A report of the study days at Santander in 1953, on contemporary Spanish Catholicism, organized by the Institute of Spanish culture. The most up to date questions are touched upon and dealt with by specialists: intolerance and individualism of the Spanish Catholic, the social efficiency of his religious life, the psychological, moral, apostolic and 'lay' characteristics of Catholic behaviour. This book is like an index to an intense spiritual life, the reality of which is undeniable.

GONZALEZ MORAL, I., S. J. — **Código de Malinas, social, familiar, de moral internacional.** Santander, Sal Terrae, 1954, 606 pp. — Everyone is aware of the importance of the studies in international law carried out by the international union of social studies founded at Malines in 1920 by Cardinal Mercier. These studies have resulted in a code of social family and international morality which defines the position and gives a juridical form to the Christian solution.

KOCH, A., S. J. y SANCHO A. — **Docete. VI. El hombre en la vida social.** Barcelona, Herder, 1955, 576 pp. — Together with the other volumes in this series, this remarkable book provides a vast wealth of subjects and material of use in preaching. The whole sphere of dogma, morals, liturgy, the Fathers, sacred and profane writers, is explored, classified, arranged, systematized according to subject. This little *summa* directs the preacher, opens up paths and prospects for him, facilitates and enriches his work.

Primer Congreso Nacional para la Moralización del Ambiente. México, Buena Prensa, 1953, 200 pp. — A report of the 1st Congress held at Mexico City for improving morals. The studies bear on the family, school, press, working surroundings, behaviour; one talk suggested the method and means of action of the campaign to promote a reform of morals. This report is more normative than sociological, which is its weakness.

SEGARRA, F., S. J. — **Iglesia y Estado.** Barcelona, Balmes, 1956, 168 pp. — In this new edition, Fr. Segarra analyses in a rational or purely philosophical manner, then theologically, the two great forms of relations between Church and State: union and separation. It is a well thought out and detailed little book. It might perhaps be said that the ideal thesis of perfect union can never be realized, but only the hypothesis of a concrete situation determined by circumstances, striving to avoid the human inconveniences attendant on each tendency.

III. SPECIAL METHODOLOGY

Preaching and the Pastorate.

MOTA DE LA MUÑOZA, I. — **Los medios modernos de apostolado.** Barcelona, Vilamala, 1954, 272 pp. — The first part of the book gives

the spiritual foundations and the doctrine of the Church in the matter of the apostolate of today. Next the author examines the possibility and method of improving the morality and christianizing each of the great modern means of apostolate : the radio, the press, the cinema, sport, dancing. In a detailed manner, with much sympathy for all modern realities, the author provides a firm doctrine on these difficult matters.

SUENENS, L. J., Mgr. — **Teología del apostolado de la Legión de María.** Bilbao, Desclée de Brouwer, 1954, 294 pp. — Everyone knows the value of this book by Mgr Suenens, chaplain general for Belgium of the Legion of Mary, giving the spirituality, Marian doctrine and spirit of the method of this very modern form of the apostolate of the laity.

SCHURR, V., C. Ss. B. — **La predicación cristiana en el siglo XX.** Madrid, Perpetuo Socorro, 1956, 350 pp. — This book is in two sections : 1. What should be the subject of preaching in the 20th century. 2. How should one preach ? The subject of preaching where the message of the faith responds to presentday needs. The method presupposes a knowledge of modern mentality. The author studies deeply both points, which makes his book very up to date.

Spiritual Direction.

ANGEL DEL HOGAR. — **Psicología de las muchachas.** Bilbao, Desclée de Brouwer, 1955, 152 pp. — Many girls think that their mothers do not understand them. This book is intended to help the mothers to understand the mentality of their adolescent daughters in order to arrive at a perfect understanding and harmony and finally to aid the development and expansion of the girls themselves. There is no lack of psychological finesse in this book.

Dirección espiritual y Psicología. Bilbao, Desclée de Brouwer, 1954, 414 pp. — A translation of the wellknown issue of Carmelite Studies which furnishes a collection of articles and talks of great value on the subject of the spiritual direction of religious, women, youths and girls, with historical studies on the same subject in the works of St. Teresa and St. John of the Cross. A basic work in the sphere of religious psychology.

REY-HERME, P. A. — **Mentalidad religiosa y educación.** Madrid, Atenas, 1956, 180 pp. — This small book is weighty with thought. By somewhat forcing the author's expression, one might say that it puts the question : Is not the 'religious' mentality, that is to say, the religious discipline which has gradually formed the members of the teaching orders and which they pass on to their pupils, at the root of the educational crisis in schools ? These principles of obedience, silence, expression, 'religious' vigilance, are they in accordance with the mentality and training of the youth of today ? The interest of the problem can be imagined.

States of Life.

ALONSO, J., S. J. — **Soltera**. Santander, Sal Terrae, 1955, 158 pp. — Spiritual reading concerning the condition of girls or unmarried women, on the way in which their state of life can be turned into service of one's neighbour and become a source of deep joy.

CANALS, S. — **Institutos seculares y estado de perfección**. Madrid, Rialp, 1954, 202 pp. — The author is a wellknown canonist. He first clarifies the concepts of the canonical personality, the 'state' of perfection; he shows the historical and doctrinal evolution of the religious state and applies his observations to the secular institutes by means of their particular rule. In the second part, he gives a parallel between the sacerdotal, religious and 'secular' states of perfection.

COURTOIS, G. — **El joven sacerdote**. Madrid, Atenas, 1956, 184 pp. — This book deals in simple and direct style with the personal life of the young priest, his relations with the parish priest and his parishioners, his various ministries: preaching, the confessional, the catechism class, Catholic Action; his attitude with regard to Youth Movements, holiday camps, youths and girls. A book full of experience, balance, and apostolic zeal.

DE ECHEVERRIA, L. — **El matrimonio en el derecho particular posterior al código**. Vitoria, Editorial del Seminario, 1955, 424 pp. — A detailed study of canonical legislation on the subject of marriage, in different countries or groups of countries in the world. The author gives a comparative study which will be of great interest to specialists. He introduces into most of the chapters an instruction to the public on the most important points.

HIDALGO, A., S. J. — **Ejercicios espirituales para niños**. Santander, Sal Terrae, 3rd ed., 1955, 424 pp. — The art of giving the spiritual exercises to children is one of the most difficult of the sacerdotal ministry. The author here gives us an example of a spiritual retreat which is really suited to children of 7 to 9.

JORDAN, D. — **Matrimonio, año cero**. Barcelona, Subirana, 1956, 246 pp. — The first year of marriage is the most decisive trial of conjugal life. This book points this out, and gives directions for success. A modern book, full of anecdotes taken from daily life, its perusal will cause the reader to appreciate its profound psychology and those who are married will have the surprise and pleasure of recognizing their own experiences.

KOTHEN, R. — **Hacia una mística familiar**. Madrid, Fax, 1954, 221 pp. — The doctrine on marriage, love and the Christian family presented from the standpoint of spirituality and as an ideal, a way of perfection and a mystique to be realized in the community life of the family. This book, with many others, is a sign of the promotion of the Christian laity in the Church.

LÓPEZ ARRÓNIZ. — *¿ Intimas ?* Madrid, Perpetuo Socorro, 1956, 590 pp. — Pleasantly produced, this book will provide a faithful companion for meditation. It is full of gospel realities and also of profound dogmatic and spiritual notes. Its message is an exacting one, which will be appreciated by those desirous of sincerity and progress.

MÜLLER de HAUSER, F. — *Mi hijo sacerdote*. Barcelona, Herder, 1955, 182 pp. — The title of this book is rather indefinite. It would better be called " Priests' Mothers, " for it contains short biographies of the mothers of saints who were famous priests in the Church's history : Our Lady, the mother of the apostles John and James, and amongst others, the mothers of St. Basil, St. Augustine, St. John Chrysostom, St. Bruno, St. Bernard, St. Bonaventure, St. John of the Cross, St. John Vianney, St. John Bosco, St. Pius X, and many other famous priests uncanonized.

REY, J., S. J. — *El hogar feliz, I. Camino del hogar. II. En el hogar*. Santander, Sal Terrae, 1955, 312 & 420 pp. — Two volumes full of clear ideas on the essential subjects of marriage, its preparation and the family. The author shows a profound knowledge of presentday society ; his words are always uplifting. Many Christian homes would improve their conjugal life by meditating on this book.

SORGATO, A. — *Alba nupcial*. Madrid, Atenas, 1956, 304 pp. — Through the poetry of his chapters, the author pursues a noble aim : the instruction, guidance, uplift, rekindling, of the holy fire of the home. These pages on preparation for marriage, on the home and on the first instructions given by the mother, are both very practical and full of the Christian ideal. They are meant for girls who are troubled by finding themselves on the threshold of marriage.

TORANZO DE VILLORO, M.-L. — *Azahares, espinas y ... rosas*. México, Buena Prensa, 7th ed., 1956, 286 pp. — In the form of a monologue to her daughter, a mother talks to her of marriage, its roses and thorns. Pages full of human and Christian experience. The value of the book is shown by its numerous editions.

Albert DRÈZE, S. J., *Brussels*.

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Mechliniae, 27 Decembris 1956.

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ÉDITIONS J. DUCULOT, S. A., GEMBLoux.

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